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PROCEEDINGS

OF THE

FIFTY-FIRST CONVOCATION

OF

THE UNIVERSITY OF THE STATE OF NEW YORK

ALBANY, NEW YORK
OCTOBER 21 and 22, 1915

THE UNIVERSITY OF THE STATE OF NEW YORK
1915

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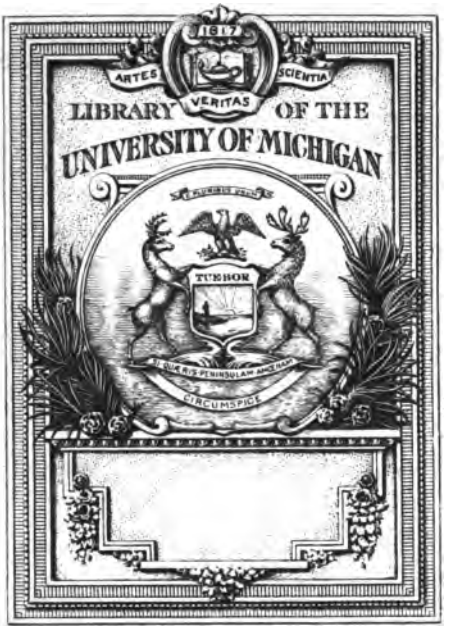
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Fifty-First University Convocation

FIRST SESSION

October 21, 1915, 2.15 p. m.

Vice Chancellor Albert Vander Veer M. D. L.L.D., presiding

VICE CHANCELLOR VANDER VEER: *Our Guests, Members of the Convocation, Ladies and Gentlemen:* This is the day and hour designated for the opening of the Fifty-first Convocation of The University of the State of New York. The invocation will be offered by the Reverend John Howard Melish.

REV. JOHN HOWARD MELISH: Let us pray. O, God, we lift up our hearts unto Thee in grateful appreciation of Thy guidance of our nation from the beginning unto this day. Thou hast been the God of our fathers; be Thou the inspiration and strength of us, their sons and daughters. We rejoice in the good examples of all those, Thy servants, who have thought not simply of themselves but of the commonwealth. We pray that Thou wilt raise up from among us like-minded men and women, able to use the pen in the people's cause, to speak the truth without fear or favor, and to labor for the things that endure. Increase and multiply among us the forces that make for clear thinking, humane feeling and noble endeavor. Decrease and weaken among us the forces that portray superstition, ignorance, vice and folly, that truth and justice may flourish upon earth and righteousness and peace may flow down from Heaven.

And to Thee, thou great companion of our spirits, we offer our special thanks this day for the example, the work, the life of Thy servant, whom we remember with gratitude and joy. Thou revealest something of Thyself in every son of Thine, for his loveableness, shown in his interest in children and the poor; for his broad-mindedness, his knowledge of men and understanding of affairs; for his wit and humor which sweetened and never

embittered; for his abundant life, we offer thanks to Thee, God of all good men.

Upon the exercises of this day we invoke Thy divine blessing, and may the love of God and the grace of Christ and the fellowship of the Spirit be with us now and forevermore. Amen.

VICE CHANCELLOR VANDER VEER: We regret exceedingly that it has not been possible for Chancellor Sexton to be present on this occasion. We shall miss him greatly during the entire exercises of the Convocation. The duty and the responsibility of presiding have fallen upon me. I shall, however, call members of the Board of Regents to assist from time to time.

It seems very proper for us to open our exercises with fitting reference to the memory of our late Chancellor, St Clair McKelway, as a citizen, as a journalist, as an educator. The minutes of the Board of Regents show that proper action was taken at the time of his death in loving words of our appreciation of his life's work and of his long connection with the Board of Regents. It has been my pleasure to know Regent McKelway for many years, and I am justified in saying, I believe, that there is no city in the Union where he was held in higher esteem than here among the people of Albany.

The first speaker, who is so well known in our midst, will speak of St Clair McKelway as a citizen, and with great respect and affection I introduce to you the Honorable Edgar M. Cullen.

ST CLAIR McKELWAY, THE CITIZEN

EDGAR M. CULLEN

Former Chief Judge of the Court of Appeals

It is peculiarly appropriate that the proceedings of this Convocation are begun with tributes to the memory of the late Chancellor, Dr St Clair McKelway, who died on the 16th day of July last. He was born on March 15th, 1845, in Columbia,

Missouri. While his father was absent as a surgeon in the army, during the Civil War, Doctor McKelway became an inmate of the family of his grandfather, who resided in Trenton, New Jersey, in which he remained till he finished his studies in the local schools. His grandfather was a man of liberal education and marked erudition and culture. Doctor McKelway did not receive a college education, but I fear that for this he himself was solely responsible, through his anxiety immediately to begin literary work. On leaving school he entered upon the study of law in the city of New York and was admitted to the bar in the year 1866; and though he never practised the profession, his legal education proved of great benefit to him during his subsequent career, and the broad judicial view of public questions, for which he was noted, was, doubtless, largely due to his legal training. While studying law he wrote a great deal for the newspapers and, after admission to the bar, devoted himself wholly to the profession of journalism, at first as correspondent for some of the leading newspapers in New York City. In 1870 he became an editorial writer on the Brooklyn *Eagle*, with which newspaper he remained until 1878, when he became editor of the Albany *Argus*. As such he continued until 1884, when he returned to the Brooklyn *Eagle* as editor in chief, a position that he held until his death.

To me has been assigned the task of speaking of Doctor McKelway as a neighbor and as a citizen, and the task is a pleasing one, as it is in the relation not only of a neighbor, but of a very dear friend that my mind constantly recalls my memories of the doctor. I shall endeavor not to trespass on the themes which have been confided to other gentlemen, members of the doctor's own profession of journalism and, therefore, much better qualified than myself to speak of that part of his labors. But to appreciate properly his character as a neighbor and as a citizen, his work as the editor of a newspaper must be constantly borne in mind, for it was necessarily in that sphere that he chiefly discharged his duty as a citizen.

I must for a moment leave the late Chancellor and endeavor

to portray to you the community of which he became a member when he assumed the position of editor of its leading journal. Brooklyn, when Doctor McKelway first became one of its citizens, was in many respects of a very exceptional character. Separated from the metropolis of the country by a narrow river, its citizens were peculiarly interested in local affairs, strong in their local attachments both to the city and to their fellow citizens. I think life was more serious in Brooklyn than in its great neighbor across the water. At an earlier date Brooklyn was called the City of Churches, and, indeed, then the churches were the centers around which the greater part of the social life of its citizens clustered. There were few of its citizens who had any great fame, either from the possession of public honors or of private wealth, though the benefactions of its people were most generous. Its most distinguished citizens were its clergymen. Beecher, Storrs, Vinton and Bethune were names probably better known throughout the country than those of any other Brooklynites. Certainly this is true of the first name I have mentioned. While churches abounded, no theater was able to maintain itself in Brooklyn until after the Civil War. It had no great hotels, and transient visitors were a negligible quantity. While the city grew rapidly in population and increased in area, its various neighborhoods underwent little change. Its citizens made few migrations from one part of the city to another. Thus, everybody knew fairly well his neighbors and their characters. This produced a strong sense of individuality in its citizens. The ordinary man was not entirely submerged in the great number of his fellows, as he was in the city of New York, but took great pride in the position he held in the esteem and regard of his neighbors.

Into this community, which still retained largely its original characteristics, came Doctor McKelway in his early manhood, first as editor and then as editor in chief of its principal newspaper. He had, through his connection with the great metropolitan papers, and his services as their Washington correspondent, been brought in contact with the public men of the country

and knew them personally. From that association partly, but principally from the vigor of his own mind, he had become familiar with all the public questions before the country. Blessed with the great natural gifts of rapid, clear thinking and a fluency of tongue and pen, possessed by but few, he entered upon his duties as chief editor of a newspaper with great qualifications. But all this would not have enabled him to succeed in Brooklyn had he not possessed in a high degree the qualities of which it is allotted to me to speak. Other able men have tried editorial chairs in Brooklyn and failed. McKelway succeeded because in his consideration of the great questions which agitated the country at large, he never forgot his citizenship in Brooklyn. Nothing which was a matter of importance to Brooklyn, however devoid of interest to the rest of the country, was too small to be an object of interest to him, to secure his best service and energies for that disposition of the matter which would be most advantageous to the city. He took care to know all his fellow citizens of any prominence, even if that prominence was but slight. He sympathized with all their aspirations. Any project which would enhance the welfare of the city or of any number of its people was sure to command his forceful advocacy. Everyone who had a grievance to complain of or an idea to advance could always obtain access to him and a patient hearing, and his support, if the complaint were well founded or the idea possessed merit.

An orator of the highest order, his services were in demand at every great public function held in the city, and were given without stint. Though I think Doctor McKelway liked to speak, as most people like to do that which they know they can do well, still the demand on him was so great as to amount to a burden both physically and mentally, for, despite his great natural gifts, on occasions of importance he carefully thought out what he intended to say and, at times, committed his thoughts to writing, for he said that his auditors were entitled to his best. If, as criticized by some, his vocabulary was Johnsonian, his frame was Johnsonian also. He had not only great capacity

for work but, what the great doctor lacked, a love for work. As has been said by so many, Doctor McKelway is nearly the last of those great editors who, fifty years ago, were so prominent throughout this country, Colonel Watterson, of Louisville, being, probably, now the only survivor, editors whose names were better known than those of the papers which they edited. He doubtless would have been a great journalist anywhere else he might have edited a newspaper, but he could not have been a great editor in Brooklyn unless he was a great citizen also. Its people were proud of his fame because he was their fellow citizen. The three Brooklyn men who have been most widely known throughout this country are Henry Ward Beecher, Richard S. Storrs and St Clair McKelway.

I can not speak of Doctor McKelway merely as a neighbor, for with me that relation was merged in the greater one, that of a friend. I first became intimate with him on his return to Brooklyn in 1884, and I may say that from that time till his death we were close, personal companions. Of course, his friends were many. That he had some enemies may have been true, for we must always remember the reply of the Scotsman to another who claimed that all were his friends, " Call yourself a man and say you have no enemies? " But they were certainly few and readily conciliated, for he never was vindictive. Though his convictions were strong, and though he always had the courage of his convictions, his controversies were not acrimonious and he had great tolerance for difference of opinion. His personal manners were gracious; he was charitable and always desirous to aid his fellow man. To his friends his loyalty was unbounded and his nature affectionate. A brilliant conversationalist, witty without being caustic, he was a welcome guest at every social entertainment. His company was eagerly sought. But to his friends, regret for the lost charm of his company is swallowed up in regret for the loss of his affection.

The career of Doctor McKelway is most instructive. He did not receive in his youth the highest scholastic education. As already said, he never went to college, yet, at the close of his

life he was the head of the educational branch of the government of this great State, and all conceded not merely that he worthily filled the office, but that it was appropriately bestowed upon him. For thirty-two years he was one of the Regents of the University. Outside of his profession of journalism, education was the subject nearest his heart. His interest in it was not confined to the State of New York, but extended to the whole country, especially to the South. His services in the cause of education were properly recognized by the many degrees which he received from the various universities of the country, and these degrees were properly bestowed upon him from another point of view. Doctor McKelway was a well-educated man, for the education of an educated man ceases only with his life. As it does not close with the end of a university or college curriculum, it is not absolutely necessary that it should commence with such a course, advantageous as such instruction is.

Great as were Doctor McKelway's natural abilities, he was a constant student till the time of his death. All good literature, all instructive literature, he endeavored to master. Doctor Johnson has said that there are two ways of knowing a thing, first, to know the thing itself; second, to know how to learn about it; and so extensive is now the range of human knowledge that the second is more important than the first. This faculty Doctor McKelway possessed in the highest degree. As to any subject with which he was not entirely familiar, he almost instinctively knew just where to turn to learn all about it. From his career I think teacher and pupil may each learn a lesson: the teacher, that the most important service he can render to the pupil is to arouse within him the desire to acquire knowledge; the pupil, that though it is a disadvantage not to receive the highest instruction in youth, still, if he has the desire to learn he may acquire a high place in the field of knowledge, and he may look to what Doctor McKelway achieved as a goal which may be attained.

VICE CHANCELLOR VANDER VEER: The next address, "St Clair McKelway, the Journalist," will be presented by Mr Oswald Garrison Villard.

ST CLAIR McKELWAY, THE JOURNALIST

OSWALD GARRISON VILLARD
The New York Evening Post

"An old-fashioned journalist" men said, in and out of print, when St Clair McKelway died, and they added that he was a giant of a bygone day. An old-fashioned journalist! The words stick in one's mind. What did they connote? Had he outlived his generation? Had the editorial art as he practised it become a thing of the past? Was it correct that with him there disappeared the last save one of the editors whose faces men visioned while scanning their editorial views? Was it true that he upheld standards too high for the public and, therefore, too lofty for the newspaper-makers' trade? Was his an old morality ill adapted to a new, out-of-joint time? Does the public no longer care for any editorial opinion, however ably expressed?

Well, if to be an old-fashioned journalist is to be an editor unafraid, unashamed to hold and to speak vigorous opinions on every question of the day, then his friends and brothers of the newspaper craft could not prevent his impeachment if they would. If by that is meant an editor who abides by principles that know naught of the passage of time and deals for them sledge-hammer blows, then St Clair McKelway was of an elder day. Moreover, he wrote the truth as he saw it, was honest to the core, served the journalism of self-respect and decency instead of that of the demagogue and the gutter; if this is no longer valued by our generation, then was he again of a time that has passed. If it is no longer fashionable to be kindly and generous, to hold out a helping hand to youth that aspires and to human beings everywhere who strive upward, if it is no longer modern to desire to be profoundly just or to be a patriot with all one's heart or to have abiding faith in the institutions and doctrines of one's native land, then was St Clair McKelway indeed old-fashioned. So if it is no longer

up to date to loom up in the public eye and to bulk larger than the type in which is set one's views, then was he a giant of a bygone day.

A giant he was, and not only in physical stature and the bigness of his heart. A field marshal of the pen, he believed in that strategy which deals the mightiest possible frontal blows at the chosen point of attack. For this his preparation was of the best; indeed it seemed as if he entered the profession with equipment complete, the equipment that others acquired by arduous days and nights, and by years of experience; hence he assumed a leadership in his profession before his thirties. Thereafter he never had to make sure that his ordnance was ready and his ammunition sufficient. But he always massed his verbal artillery, marshalled his adjective infantry in Napoleonic fashion ten deep, formed his reserve arguments in solid squares, and then fired volleys of shot and shell and shrapnel that resounded and reverberated far beyond the boundaries of his State. His was an amazing range and power of word and of action. He surveyed broad fields of activity and glimpsed them instantaneously and there was surely nothing out of date in the way that he struck a blow or clung to a cause; if there was, then where is the honest editor today who would not gladly be less modern and battle as well?

Edwin L. Godkin once said of Charles Sumner: "How he overworks his adjectives! If they ever catch him alone they will murder him." Mr McKelway, too, worked hard his adjectives of which he had such an amazing supply that men swore he studied the dictionary with the teasing desire to baffle the less erudite. But never could his adjectives have had any harsh feelings toward him, for they were worked in good causes, without thought of himself, and ever without malice. Had they ever caught him by himself they must have done so for the privilege of basking in his geniality and his kindliness and of enjoying that rare humor to which they contributed so much. I once heard Doctor McKelway describe in these words the spokesman of a delegation which called upon President Harrison: "Clad in the frock coat of statesmanship, he placed the right

hand of oratory in the bosom of spontaneity." A column could not have pictured the scene so well.

It was just this original style that held men's attention as it was the extraordinary wealth of his vocabulary that startled them and compelled their admiration. Because it was unique they attributed it to a time that had passed and was therefore golden and great, since the hour in which one lives is ever of brass and of small things. If there was anything about Doctor McKelway out of harmony with 1915 it was this. In a busy, direct age like our own, men are asking for a direct and plain flow of words in order that they may read as they eat, that they shall run no risk of mental indigestion as they bolt their food, news and editorial opinions at once, and especially in order that they need think only as they swallow and having finished their newspaper with their meal may turn to something as entertaining and as soul-satisfying as the movies. Nuances of style they skip or they shun. But here was one who made no concessions to the mob, who wrote as he felt and in the way that he loved, so that they who, fascinated, read, reckoned him of another generation.

His readers often failed to realize that, however he trooped his words, they won and convinced not because of any originality of style, but because they could not conceal the sincerity, the earnestness of the man, his simple faith in humanity, and in the Almighty's beneficent purposes. Through them all shone forth the field marshal's patriotic zeal, and, as is always the case with such writing, his words often made friends for him where he least expected them. But he was not a prophet without honor in his own bailiwick, for within the range of the *Eagle*, that is, in all Brooklyn and in New York to an increasing extent, he was, as has been so truly said, an institution within an institution. If one spoke of Brooklyn and its molding influences, St Clair McKelway's name sprang to one's lips.

He made Brooklyn his own and found in it as city and borough ample scope for his first-rate talent. Not that he confined himself to local issues; the field of the nation was his but he fostered as well, in a manner that all Americans would do well to imitate, the

local pride of his own particular habitat. If the flutterings of the *Eagle's* wings have never failed to affect the political dovecotes of Washington, it is nevertheless true that it is a provincial newspaper in the best sense. They have said of it among journalists that if a prominent Brooklyn citizen stumbled in the morning on Fulton street he read of it at night in his home on Montague street; it is well to ask, however, whether this intense newspaper devotion to Brooklyn has not had much to do with its being a borough of churches and of homes and whether there is a single city in our State in which the intensification of local patriotism would not be of benefit. How many of our cities would profit by a Brooklyn *Eagle* of their own, there is no need to dwell upon.

For McKelway and the *Eagle* have steadfastly, in good and bad season, taught the great lesson that in a large American city a high-class newspaper can be made a great financial and journalistic success. At an hour when journalism is passing apparently from a profession into a mere business enterprise; when there are those wearing its raiment that would don not merely the motley of the jester, but the rags of the garbage man as well, we of the press can not honor too highly those who set up standards and cling to them; those who believe in printing newspapers and not being mere purveyors of evil, seeking to cover their sins by hypocritical editorials devoted to a rapturous praising of the Commandments they daily and hourly violate. We can not fail to honor those among us who have some respect left for womanhood and the home and seek to print journals which shall not only be a sane record of their time but shall have served well that time.

Let us remember what James Russell Lowell wrote of Swinburne: "I am too old to have a painted hetaira palmed off on me for a muse, and I hold unchastity of mind to be worse than that of body. Why should a man by choice go down to live in his cellar instead of mounting to his fair, upper chambers which look toward the sunrise of that Easter which is to greet the resurrection of the soul from the body of this death? Virginibus puerisque? To be sure. Let no man write a line that he would not have his daughter read. When a man begins to lust after the muse instead of loving

her, he may be sure that it is never the muse that he embraces." Doctor McKelway could have written this as to journalism, for throughout his newspaper career he lived by choice in the " fair, upper chambers " and shunned the cellars as he did the gutters. It is true, too, that he wrote no line which he was ashamed to have any woman see; it is doubtful whether in his old age he had a single line from his pen deeply to regret.

A friend of Presidents and of many men in the seats of the mighty, he succumbed to no temptation for office — save that he served his State faithfully as Regent and Chancellor — thereby again making the newspaper profession his debtor. To public men he went freely and openly believing that he could best write of those he personally knew and understood, and feeling strong enough in himself to resist the seductions of friendship. At least one presidential message took shape under his eyes and upon many documents of state he exercised a sound and powerful influence. But when others have been swept from journalistic moorings by the lure of conspicuous political position and some have thereby clouded, as did Horace Greeley, newspaper careers of profound and lasting usefulness, St Clair McKelway stood firm. He found in journalism greater and more enduring satisfactions than could have come to him in any other walk of life.

To a rare degree he sought and obtained his inspiration from men and women, from human contacts and relationships. His was a remarkable range of friendships running through all classes and kinds. As is so often the case with newspaper men every personality was grist to his mill, but he could not put up with trifling or insincere persons that came within the range of his observation or those unctious with hollow cant, or the politicians whose true motives were personal aggrandizement and gain. For them his pen was dipped deep into the well of his righteous wrath, as witness the wonderful philippics which did so much to send John Y. McKane to jail. Unforgotten, too, should be his turning upon a certain judge who insidiously lowered the ermine he professed to uphold and saying to him " You can stand for more immoral principles for the benefit of more infernal scoundrels than any one I ever knew."

Yet he did not often write in the full flush of his high moral indignation or under a smarting sense of injustice. For that his mind was too philosophical, his charity perhaps too great. Curiously enough for one of such tenderness of heart and such unusual wisdom, nature's beauties appealed to him not at all. It was human nature that stirred him. For music he had no understanding; "I go to that sort of thing a martyr and return a hypocrite" he said in his joking way. His memory was truly astounding. Not only could he memorize a speech after reading it over two or three times but it is related of him that after a dinner, he wrote from memory six solid columns for the *Army and Navy Journal,* reporting, without having taken any notes, the series of off-hand addresses, with faultless accuracy. Than this there could be no more striking proof of the benefits of the severe mental discipline which journalism affords to those who labor daily for it and know how to honor it. Few, of course, can aspire to such achievements as Doctor McKelway's, but unquestioned benefits do come from daily wielding of the pen to those who can profit in any degree by its ceaseless and rigid schooling. Newspaper men can not forget that Doctor McKelway gave to American history the word "Carpet-bagger," thereby characterizing with finality in twelve letters an epoch in the history of a notable section of our country. Nor will their pride ever abate in his limping at once to a nearby office to telegraph to his newspaper the story of a railroad wreck from which he was himself freed just as the devouring flames were actually leaping at his clothes.

Now that he is gone and we must take the measure of his service to his fellow men that posterity may know how his own day beheld him, let us record in all solemnity that he was of us and of his day until his last vital hour; that he was neither outworn nor outlived; that his far-reaching success was due not to his upholding standards too high for the public, but to his holding them up and then impelling his readers to rise to them. Let us in justice to ourselves record that the editorial art, as he would be the first to say, has not died with him, but that he in his person and his achievements triumphantly demonstrated anew that our countrymen still listen

and honor him who says the honest word, bravely, unselfishly, patriotically. Men's hearts have not turned to stone in 1915, nor do their minds fail to respond when the appeal is to the nobler emotions. As to whether there shall be other editors to rise superior to their type and their wood pulp, let the truth be said that when a forceful and sincere personality shall arise, be it in New York or in Kansas or in Arizona, the country will listen; impersonal journalism yields when a McKelway arises to make it personal.

He himself said of his profession: "At more points, at nearer points, at farther points, and at more sentient points the daily newspaper touches life than any other product of the mind can be said to do." And he added: "It is served as loyally, bravely, unselfishly, intelligently and honestly as Church or State, army or navy, university or sovereign." This was but characterizing correctly his own loyalty and his own spirit, a spirit born of knowledge, integrity and an ennobling sense of public duty, in which he labored until the pen dropped from his hand and the deep voice that charmed multitudes with equal skill, with pathos, with humor, with wisdom, was forever stilled.

VICE CHANCELLOR VANDER VEER: The next address is on "St Clair McKelway, the Educator," which will be given by the Honorable Chester S. Lord.

ST CLAIR McKELWAY, THE EDUCATOR

CHESTER S. LORD

Regent of the University

The same causes that made our friend, the late Chancellor, great as a citizen and great as an editor, also made him great as an educator. The same qualities that make a man great in one direction usually make him great in other directions. Moreover, if a man be of conspicuous excellence as a citizen he must set a conspicuous example, and surely good example is instruction of surpassing merit. And if a man be a great editor he has an educational influence greater than any I know, for none other

can so directly reach the people. Consider for a moment. Rarely does a clergyman address a congregation of more than five hundred persons; not often does a school principal or a college president speak to more than a thousand students; seldom indeed does the political orator in the heat and excitement of a campaign find more than five thousand hearers within the reach of his voice. Yet a single article written for the editorial page of the Brooklyn *Eagle* by Editor McKelway was read by one hundred and fifty thousand persons. Can we by any exaltation of the intellect imagine a greater educational influence or a greater responsibility!

And in speaking of him as an educator I may say that his life and his environment especially fitted him to lead and to teach. In boyhood, in youth and in early manhood he was under the immediate influence of that golden age of the intellect that marked the early years of Queen Victoria's reign. At no other time has lived such an aggregation of literary geniuses; at no other time has there been such stimulation to literary effort. In this country were Washington Irving, Fenimore Cooper, Hawthorne, Emerson, Lowell, Longfellow, Whittier, Holmes, Poe, Bret Harte and many others. In England, there were Thackeray, Dickens, Disraeli, Reade, Trollope, Macaulay, Meredith, Tennyson, Browning, Kingsley, Carlyle, Ruskin and very many more. In France, Balzac, Victor Hugo, Dumas, Daudet and the like. It was a period of great intellectual uplift, of great literary exaltation — a literary age, in contrast indeed to the present craze for commercialism and moving pictures — and the very great volume of most excellent literature produced by these men had its very great influence on the people. The literary lecture was popular, the magazines were read for their literary excellence. People went to church for the literary pleasure the sermons afforded them. Men hurried through their suppers to read aloud to their families the stories of Dickens and Hawthorne and Sir Walter Scott, and school children recited by the yard the poems of Longfellow and Tennyson and Poe.

Our friend, the late Chancellor, was fascinated in his youth by this Victorian literature. Very many of his life impulses were

inspired by it; and when in early manhood he began his newspaper career he received additional stimulus from the great editors of that day, with many of whom he had personal acquaintance: William Cullen Bryant, Henry J. Raymond, George William Curtis, Manton Marble, Charles A. Dana, Horace Greeley, Noah Brooks, almost all of them men of fine literary attainment and superb appreciation of literary work — and all of them under the direct inspiration and influence of that wonderful Victorian era.

It was in such environment that our friend spent his youth. His study of literature and his love of literature continued through life. He was a constant reader and his entire life was a life of study. He devoured books of biography and of history and of law. Possibly more than in anything else was he interested in diplomacy and statesmanship and public affairs. He knew a great many public men and he profited by their information and their conclusions. He participated in political party conferences. He possessed a vast surplus of information. He knew a multitude of facts.

He possessed remarkably another asset of supreme importance — the gift of ready speech, the ability to impart information with a nicety of verbal expression. I know not of a more useful accomplishment. I devoutly wish that some educational genius might devise a method of teaching it to our students. Its importance in all public utterances is obvious, yet it is not less important to the man in social or professional or business life. To the man who sits on educational boards or in directors' meetings, or in political councils or wherever men meet for consultation or action, the gift of ready speech gives importance and influence far beyond that of his tongue-tied neighbor. It is immeasurably valuable to an educator.

He had also the pleasing practice of interesting himself in others. If you evince an honest, sympathetic interest in a man's affairs you make that man your friend. It is not only an unselfish, a generous and a courteous act, but it is also an ingenious and a subtle flattery even when not intended as such. Our friend carried this trait into all his business relations as well. He was profoundly interested in every question, big or little, that came before the Regents; he was

interested in every paragraph printed in his newspaper. I feel that I can not too strongly commend this quality as of value to the educator, this intimacy with the people, this familiarity with life, with usage, with the ways of the world, this quality of human kindness that seeks to understand our fellow men — their wants, their thoughts, their discouragements, their disappointments, their ambitions — that seeks to remedy the things that are wrong and the things that cause unhappiness. A very great interest in everything that came to his attention was a marked characteristic of his life.

To his aid as an educator he hastened all this vast volume of information; this useful knowledge of public affairs and public men; this familiarity with history, with its precedent and its example; this intimacy with literature; this knowledge of law, of diplomacy, of statesmanship; this acute and accurate perception of public sentiment and public wants; this practical experience with almost every phase of American life, and — let me emphasize it — this splendid ability to impart the treasures of his information through the gift of ready speech.

The Regents one and all will join with me in praise of his unceasing industry, his painstaking research and accuracy, his devotion to his work and his interest in its every detail, his absolute fairness, his rugged common sense and his unbounded enthusiasm. They will remember ever his whimsical comments, his epigrammatic utterances, and his prodigious vocabulary.

They will cherish ever the delightful memory of his splendid companionship, of his kindly humor and his salvos of good cheer, of his eager anticipation of what was to be said or what was to be done, of his tender consideration of every member and every suggestion even though that suggestion did not appeal to him.

They will think of him always in tender, affectionate, admiring remembrance, and they will sorrow over the loss of a friend as well as over the loss of an honest and upright public servant.

VICE CHANCELLOR VANDER VEER. Since this program was arranged, a second sorrow has come to the Board of Regents

and the Department of Education in the sudden and unexpected death of Regent Andrew J. Shipman, in memory of whom Regent Moore will now speak.

ADDRESS IN MEMORY OF REGENT ANDREW J. SHIPMAN

JOHN MOORE

Regent of the University

" God's finger touched him and he slept! "

That which was mortal of Andrew Jackson Shipman, lawyer, scholar, churchman, constitutional reviser and Regent of The University of the State of New York, lapsed gently into death's embrace, at his home in New York Sunday night; and yesterday we gathered about his bier in St Patrick's Cathedral in New York City, where the last honors of the church — his holy mother — were bestowed upon a brilliant and devoted son.

The death of Regent Shipman was wholly unexpected to his associates and aids in the University, to whom the sad news came with a force that shocked — and stunned. His demise is a loss to the community in which he lived; it is a loss to the church to which he gave devoutness of heart and sanctity of purpose; it is a loss to the State to which he gave wise and sagacious counsel — to the Regents of the University, and the cause of public education, to an extent rarely felt in the passing of a Regent who had served less than three years on the Board — a board the elder members of which are rightly regarded as most distinguished men.

Our beloved associate in his church, professional and educational life had achievements to his credit, not all known to the general public, which, when the record of his life is written, will give to him a place of eminence in the law, in churchmanship, statesmanship and as a patriot, unswerving and unswervable. He knew how to be useful in these domains, and in many broad ways, but among men, and amid their activities, he was finely modest in example and action, for he was of the temper of those who " do good by stealth and blush to find it fame."

Regent Shipman was an American through and through — an American Catholic gentleman of the flawless type. He loved the institutions of his country, and gave the best that was in him to their promotion and advancement. Pride of family he rightly had, but he made no display thereof.

Born in the Southland he came to the Empire State for adoption, and New York never had a truer adopted son. His birthplace was in Springvale in Fairfax county, Virginia; the date of his birth October 15, 1857, so, that, dying on October 17, 1915, he had just closed his fifty-eighth year. He was the son of John J. Shipman and Priscilla Carroll, and his early education was in the common schools of Virginia. Later he entered Georgetown University and still later New York University, taking his B. A. degree in the latter in 1878.

For a considerable period he was engaged in the United States customs service investigating sugar frauds and other offenses against the national government, a work in which he rendered the federal authorities most valuable aid. It was not until 1886 that he was graduated from the law school of New York University, but in the three decades which have elapsed he has achieved distinction not only by his general practice at the bar, but he has been the chief counsel in many noted cases wherein new law has been definitely expressed, or, probably more correctly speaking, the true law has been more distinctly defined and established. He was in the notable litigations known as the St Stephens Church cases; in many cases involving the relations of employers and employees where the rights of collective or organized labor were at stake; and also in important probate cases, all of great importance at the time and of equal moment today.

Regent Shipman's last conspicuous legal work was as a delegate to the State Constitutional Convention in session in Albany during the summer just past, and it is the judgment of his confreres that he was one of the ablest and most industrious members of that great deliberative body. It is, I think, the judgment of his friends and of some of his associate Regents, that his labors as a student of constitutional revision, during a long and

depressing summer, so undermined his constitution and impaired his vitality that he was unable to combat an illness of pneumonia, with ensuing complications that caused death.

President Finley, in intimate touch with the work of the constitutional revisers, cooperated freely with Mr Shipman, and understands how seriously and laboriously our sleeping friend applied himself to the task of a revision of the constitution that would command the approval of our citizenry.

There was an incident attending the final work of the convention which evinced the tolerant, courteous and forbearing attributes of the honored dead. The record shows that when the final vote was taken to determine whether the prepared revision should be submitted to the people, Mr Shipman, announcing that as written it did not express his ideals, credited the convention with having wrought with fidelity for the best as that body saw it, and, therefore, would not oppose its submission to the people, but voted to do so. This was typical of the man, of the tolerant and able lawyer, of the fair-minded publicist — seeking to attain the best in the science of government.

In the usual acceptation of the term, Mr Shipman was not a politician. He was an adviser as to public policies in city and state, but not a practical performer; he was wise in counsel, always advocating movements and policies of the better sort.

It is the ambition of most lawyers of his learnedness in the law, and of his juridical attainments, or qualities, to look forward to a seat on the bench of the Supreme Court, or higher, and it is to his honor if he cherished that ambition. But for his untimely death such a preference would doubtless have been realized, but it would have been a loss to the Board of Regents.

It was as a Regent that most of his associates here had come to know and love him. Two years ago last May he was elected by the Legislature to be a Regent of the University, because he was admirably equipped for the duties that awaited. We found him at once, an associate of fine mentality, strong in character as he was robust in person, wealthy in the humanities and ardent in moral, ethical and educational zeal.

In the board he was appointed chairman of the committee on

educational extension and a member of the committees on law, licenses and appointments. On each of these committees he served with the fullest measure of industry and with a soundness and discretion that marked him as one of the strongest and most useful in our councils. He was a practical aid to the Regents, and a firm adviser of our President, with whose selection he had much to do. For this one service alone the State and the University should long remember him with honor and deep appreciation. A more charming companion and entertaining, informative associate we can hardly look for in this work-a-day era.

Take him as you will, Regent Shipman was truly ripe and wholesome. He knew life, and he knew it aright, and saw it with eyes wide open, with vision unclouded, battling the abhorrent and welcoming the benign. His life's endeavors, and the honors conferred on him before he entered our circle, made manifest his learning and untarnished humanities.

He was a doctor of laws by decree of his alma mater, Georgetown University. He was president of the Mohansic State Hospital; an associate manager of the Sevilla Home for Children; a member of the National Geographic Society, of the American Society of International Law, of the American Bar Association, of the New York State Bar Association, of the Municipal Art League of New York City, president of the New York City Alumni of Georgetown University, a member of the Southern Society, of the American Irish Historical Society, one of the promoters of and a contributor to the Catholic Encyclopedia, a leader in the Knights of Columbus, a member of the Manhattan Club, of the Catholic Club, of the Deutscher Verein, of charitable and uplift bodies like the St Vincent de Paul Society, the Holy Name Society and of other organizations for the promotion of purity; he was active in the development of a moral stage and the elimination of immoral plays; in fact, in the encouragement of the clean and decent in the drama, in musical farce comedy productions, etc.

Surely this busy lawyer and peerless Christian gentleman was well engaged in the work of higher education, or, at least, necessary education, before he was chosen a Regent of the University.

He found time, too, to promote the welfare of the Slavic, Hungarian and Italian emigrants on their coming to the United States; to write for periodicals and to give public addresses about Russia, the Slavic peoples and the Eastern church. He was accomplished as an oriental scholar, familiar with the Slavic language, oral and written, and with the civil laws of those eastern peoples and the religious tenets, discipline and ceremonials of the Eastern church. Many times he visited these peoples in their homeland, where he was impressed by their spirit, their piety and integrity, love of music and of knowledge. He knew their conditions in their home and church life, and was imbued by their high hopes and aims.

Lawyers will be interested to know; the refined, the scholarly and the seekers for truth and admirers of achievement will be no less interested when informed that it was the tact, diplomacy and legal knowledge of Andrew J. Shipman which brought into harmony and unity followers of the Greek rite in the United States with the authorities of the Roman Catholic church.

The Slavic people are growing in numbers in our cities, and have been numerous in the coal and ore mining districts of the United States. From the Atlantic coast to the Mississippi, yes to the Pacific coast, our sleeping associate is revered by followers of the eastern rite. In their native land in the east Mr Shipman was known and honored and among his choicest possessions when he died were the medals and decorations bestowed upon him by church dignitaries of the Greek rite and by Ruthenians who loved him. They will be treasured mementoes for the bereaved wife, so sympathetic with Mr Shipman in the deep and wide humanity that engrossed a part of his useful life.

The mortal part of Andrew J. Shipman sleepeth, sleepeth until Resurrection's dawn and morn, but the spiritual part will live forever! Those of us who attended the funeral ceremonies yesterday can never forget the event. It will be a memory treasure. Many of you are familiar with the impressive ceremony of final benediction according to the Roman Catholic rubrics, but few, I venture, have ever witnessed the ceremony

according to the Greek rite. As a special honor to the dead the highest dignitary of the Eastern church in this country, assisted by priests of the Greek rite, conducted the last offices for the dead, with prayers and in chants entoned with a pure and silvery sweetness. It was a beautiful service, the clear voices of the chanters, in chants often intense with the spirit of grief, of supplication, and of benediction, held Catholic and non-Catholic spellbound. The silvery cadences of the voices in prayer and grief-imbued chant can not be forgotten.

Now I come to another thought about Regent Shipman that should not be overlooked, and that was his love of peace, the peace that goes with honor. Our dead friend the past year was greatly disturbed in mind and heart over the horrible warfare in Europe, partly because great peoples observing the Greek rite were involved, but also because he was an earnest advocate of peace between individuals and nations, and had powerfully labored to that end. He held that true peace can only exist in the domain ruled by sound morality, and that moral unsoundness is widespread and still growing.

" Just think of it," said he, " it is immoral to steal, but banks build strong safety vaults. It is immoral to violate the laws governing the rights of person or property, but the best communities maintain strong police or armed forces. It is immoral to kill but the culture of Europe is at war, or armed to the teeth in readiness for war. Great armies clash with frightful losses of life, and down the scale of numbers the fighters lessen until only a handful of men engage in atrocious combat worse than a dog fight."

In substance, thus spoke this patriotic, stalwart son of peace and piety. Thus spoke a sincere lover of the humane human, spoke one who could not father malice or cherish hate. Free of any bigotry in thought or act he respected and loved the peoples of every race or creed; yes, loved them with a love next to that which he gave to his beloved wife, or held in memory for a saintly mother. He upheld the lofty in morals and ethics, first for our schools, and after that for the rest of humankind. Little

wonder that each of his associates in this temple devoted to education is sorely bereaved by his departure, and prays that eternal sunshine be with him.

The author[1] is unknown to me, but a little poem of eight lines appeals as quite fitting for a human creed for any who would emulate the example of our dead friend:

I would be true, for there are those who trust me;
I would be true, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;
I would be friend to all, the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and love and pray and lift.

Measured by the exalted sentiment of these inspiring words and lines, Andrew J. Shipman failed not.

VICE CHANCELLOR VANDER VEER: The necrology of New York State teachers for the year will be given by Charles W. Bardeen.

NECROLOGY REPORT

CHARLES W. BARDEEN
Editor, The School Bulletin

The toll of the year has been heavy, especially in the last few weeks. Besides the Chancellor and another member of the Board of Regents, the Education Department has lost after seventeen years of service (April 15, 1857–October 10, 1915), *Eugene W. Lyttle*, a man into whose face no one ever looked and questioned his truthfulness or his devotion to duty. He was scholarly, sagacious, far-seeing. The junior high school, just now foremost in educational discussion, was first proposed

[1] Regent Moore has been informed by one who listened to his address that the poem quoted was written in Japan some twenty years ago by an American. The fugitive lines have been read around the world, but nothing further is known about the authorship.

by him years ago, as chairman of a committee of the National Education Association. He was a man of strong physique, but the almost simultaneous death last December of his wife and son proved a blow too crushing, and he did not rally.

James Henry Gibson (1834–February 25, 1915) became in 1892 the first Regents inspector of apparatus.

Alice Gertrude McCloskey (October 19, 1915) was assistant professor in the State College of Agriculture. She organized and developed the Cornell Rural School Leaflet, and was a welcome and beloved instructor at teachers' and farmers' institutes.

Frederick Ward Putnam (1839–August 14, 1915), professor emeritus of the Peabody Museum at Harvard, was from 1894 to 1903 curator of anthropology in the American Museum of Natural History, New York.

Another former Regents inspector, *Darwin L. Bardwell* (March 30, 1860–September 6, 1915), afterward became superintendent of schools in Binghamton and district superintendent in charge of the high schools in New York City. He was another man in whose face it was easy to read his character, always a gentleman, kindly, considerate, helpful, efficient. The remarks of President Finley at his funeral were a tribute that few men deserve, and that few have the delicate appreciation and the felicitous expression to offer. He had returned from lectures at the Cornell summer school and was walking cheerfully down the street when in an instant he dropped dead upon the sidewalk.

Among the academic principals the only death has been that (December 22) of *Christopher Keller* of Garnerville, graduated from the Albany State Normal School in 1874. Of other teachers, mention should be made of *William Elkana Daggett* (June 5), vice principal of the Brooklyn Commercial High School; *Lillian Bell Sage* (April 4), head of the biological department of the Washington Irving High School, New York City; and *Mrs Josephine May Marcy Bassett* (December 26, 1850–October 17, 1914) of Rockville Center, one of the teachers sent in 1908 to England to observe the schools there.

James Greenleaf Cresswell (1853–March 14, 1915) had been master of Breesley School since 1887. He had been president of the Headmasters Association and member of the college examinations board.

Francis French Wilson (1844–April 6, 1915) was associate headmaster of the Columbia Grammar School and had been for twenty years president of the school board at Rockville Center.

Among former principals, *Vernon L. Davey* (May 21, 1852–December 30, 1914) who, after graduation from Cornell, was three years at Groton, went in 1878 to East Orange, N. J., where he was superintendent thirty-five years with distinguished success. *Ray T. Spencer*, who died December 30th, was formerly principal of the Buffalo High School; *Lewis Yerden* (1840–May 30, 1915) was for thirteen years principal at Fonda; *Edwin M. Crocker* (1860–December 15, 1914) had been principal at Bergen and at Victor, and was in 1909 a member of Assembly; *Albert H. Watkins*, who on March 22d was found dead in his room in a New York hotel, probably from heart trouble, was a nephew of a former beloved secretary of the Board of Regents, and had been a school principal.

Of grammar school principals in New York City, *Nathan Perry Beers* (1823–February 18, 1915) was for sixty-seven years a teacher in the city schools, beginning at fourteen years of age as monitor at $50 a year; *John Francis Quigley* (1854–May 6, 1915) had been principal of No. 1, Long Island City, since 1896; *Helen M. Fanning* (February 10) had been principal of No. 72 since 1876, and was the daughter of a former assistant superintendent; *Mrs Mary H. Brooks* (February 10) was principal for many years of No. 20; and *Ida B. Linderheimer* (June 24) was principal of No. 38 from 1900 to 1909.

In Buffalo, *John F. Colwell*, who died suddenly of heart disease on May 1st, had been principal of No. 36 and of No. 6 until, in 1894, he became botanical director of the park system of the city.

In Binghamton, *Frank A. Johnson* (1860–May 29, 1915) for sixteen years principal of the Laurel Avenue School, was an Albany graduate, and had been principal at Southampton.

In Newburgh, *Charles E. Snyder* (1846–September 4, 1915) served in the Civil War and had been principal at Newburgh since 1868 till his retirement this year.

Among city superintendents the only death is that of *Thomas Stone Bell* (January 27, 1869–October 31, 1914), who had been in Salamanca since his graduation from Syracuse University in 1892, and as the village grew to be a city had kept the schools always in advance. He was a quiet man, not much given to attending associations or making speeches, or writing reports, but he had the confidence of the community to such extent that when he died there was no hesitation in promoting his high school principal and continuing his policies. Besides his work in school he had become a vital factor in the civic and philanthropic work of the city.

Of former superintendents, *John Jasper* (1836–February 8, 1915) was the third of the four superintendents New York City has had, serving from 1879 to 1898. He typified the system that existed when the Greater New York was formed, and when he was retired 4000 teachers united in a testimonial celebration in which he was crowned with an olive wreath.

Isaac E. Young (February 10, 1841–December 9, 1914) served in the Civil War, and after thirteen years in Westchester was superintendent at New Rochelle from 1880 to 1900. He had many of the qualities of Superintendent Bardwell. No one saw his face ruffled, or heard him speak impatiently. His unfailing courtesy came from a kind heart and a keen sagacity.

Alfred Theodore Schauffler (1842–June 11, 1915) was assistant superintendent in New York from 1893 to 1913. He was the son of a missionary who spoke twenty-six languages.

Of district superintendents, *Charles H. Howell* (1850–April 29, 1915) had been longest of all in supervisory office, having served thirty years as commissioner and superintendent.

He was a good man, a wise executive, a trusted friend to his teachers.

Of former school commissioners, *David A. Morrison* (October 23) had served in Orange county 1867–69 and 1881–90. *Edward E. Beals* (April 10) had served in Otsego county.

It is not often remembered that *Dr James H. Hoose* (January 24, 1835–August 31, 1915), like Mr Bardwell, was for a time superintendent in Binghamton. He was the first principal of the Cortland State Normal School, and he is thought of as the successful contestant in a school contest that lasted from June 1880 till April 18, 1882. The State Superintendent assumed to remove Doctor Hoose, and in the interim till his reinstatement by the Court of Appeals he served in Binghamton. In 1891 he retired from teaching to raise oranges in Pasadena, but became interested in the University of Southern California, and at his death was dean of the school of education. His eightieth birthday was celebrated there last January, and in his honor, the James Harmon Hoose Hall of Philosophy is to be erected. In appearance and character Doctor Hoose reminded one of a statue by Rodin, big, massive, elemental. He was sound in fundamentals, eccentric in some minor details and predominated by a sense of humor; those who did not observe and interpret the twinkle in his eye, never fully understood his words. He put upon his students a remarkable personal impress, a motivation of energy which has resulted in remarkable achievement.

Another of the original principals of our normal schools has also died upon the Pacific coast. *Henry B. Buckham* (1830–September 25, 1914), like Doctor Lyttle, was crushed by affliction. He said plaintively, "I left my little boy eating his pie at the dinner table and an hour afterward they brought me news that he was dead." The falling in of a carelessly constructed department store in Buffalo had buried his wife and his only son under falling timbers. The son was instantly killed; the wife lingered on a hopeless invalid. Mr Buckham lived many years, but never recovered.

Among college presidents, Elmira lost *Alexander Cameron MacKenzie* (1851–March 23, 1915), who had been its benefactor before he was called to office. The same college also lost Vida F. Moore (June 14), professor of philosophy and pedagogy since 1901.

Of former presidents, *George Washburn* (1833–February 15, 1915) was for more than thirty years president of Robert College, Constantinople; and *Thomas Hunter* (1831–October 14, 1915), who was buried last Sunday, the funeral attended by throngs, had been honored by giving his name to the normal college of New York City of which he was the head so many years.

Dr Austin Flint (March 28, 1836–September 22, 1915) professor of physiology in the medical department of the University of Buffalo 1858–59, in the New York Medical College 1860–61, was one of the founders of the Bellevue Hospital Medical College, and professor of physiology there 1861–98, when he took the same chair in the Cornell University Medical College. In 1896 he began the special study of insanity and became a recognized authority as an alienist. He was the author of many medical textbooks.

Columbia mourns the loss of *John Howard Van Amrige* (April 3, 1835–September 10, 1915), for fifty years after his graduation, instructor, professor, and dean, and so distinctively popular that newspapers devoted editorials to it. Certainly no man ever became popular by trying to be. Popularity is an attainment by indirection, especially among college students. He was a strict disciplinarian. But he was sympathetic, he was just, and as President Butler says, "There was not a son of Columbia who could disassociate him from that wonderful personality."

PRESIDENT FINLEY: Mr Chancellor, may I call attention to the design for the proposed Draper memorial, which is to be found at the front entrance? I have been asked, with your leave, to make the statement that the announcement of this will be made tomorrow by Doctor Gorton, when all the representatives are here, instead of now.

VICE CHANCELLOR VANDER VEER: The remaining announcements on the program for this afternoon will be made by Regent Walter Guest Kellogg.

REGENT KELLOGG: Since the last Convocation of The University of the State of New York six men, newly elected presidents of various of our affiliated colleges and universities, have entered upon their duties. It is fitting that we today should do added honor to these distinguished educators who enter upon a work of such vital importance to the State and to each one of its citizens. The address of welcome on behalf of the Board of Regents will be delivered by Dr John H. Finley, the President of the University.

PRESIDENT FINLEY: This University — as I said to the superintendents a few nights ago — has both types of mind described by Mr H. G. Wells: the one which looks ever back into the past, and the other which looks ever forward into the future; the one which says "Things have been and we are here," and the other which says "We are here and things are yet to be."

Grateful for what has brought us here, we must be constantly mindful that things have yet to be, and so we turn to those who are bravely taking up tasks laid down by hands and minds that have ended their labors or gone on to others.

In the library, under this same roof, where the State sits remembering the things of the past, there is treasured a statute enacted before there was a Constitution of the United States — a difficult thing for us to imagine — providing for the establishment of The University of the State of New York. It was to found and to inspect and to visit, at least once a year after their founding, colleges and schools that might be organized in this State. In this document it is stated that a college might be organized if it had an endowment of a thousand bushels of wheat. It was also provided that The University of the State of New York should appoint the presidents of these colleges — that is, if the trustees themselves did not act in a reasonable time. But although time in amending this early act has omitted this appointive prerogative, it has given every institution membership in

this mystical body and so has given warrant for the welcome which I undertake to express, in a word, for the Regents.

You have entered — I am speaking now to these six new college and university presidents, only one of whom I think is beyond the reach of my voice, for Dr John Balcolm Shaw, who expected to be here, has been detained on the other side of the continent — you have entered the noblest American guild, a glorious company of apostles. The college or university president is indigenous to this country and holds a unique place in our democracy. He is the incarnation — and I say this boldly — of the type of manhood toward which society is reaching out, for I think no other group of men so fully expresses the dearest remembrances of the race and the highest desire of the people of the New World. Into this group, illustrious in New York in its past and present membership, you have already come by virtue of your election. I think that if the Regents had still the prerogative of appointment they could not have chosen more wisely. They now confirm by their good wishes what the trustees of the several colleges and universities have already accomplished, and they invite you into the fellowship of those who give their lives to the highest enterprise in which the State is engaged, the conservation and the development of that out of which a better State is to be made.

First of all is President Blodgett, of Adelphi College. President Blodgett, a son of New York, except for a brief academic exile in that institution which is filling so many of our high executive offices — Amherst College — had all his training and teaching experience in the schools of this State; a classical student, he comes to the presidency of that college of classical name in which women have taken the name of " brothers."

PRESIDENT FRANK D. BLODGETT: I appreciate most sincerely, Doctor Finley, your cordial words welcoming us newcomers into the college work of our State. All work in education seems to me to have but one purpose — to make the world a better one because the men and women who shape it are better

qualified to guide it and have behind their knowledge the desire to direct it in the best possible course. In leaving the normal school work, where I have been very happy for a number of years, to go into the realm of the college, I do not feel that I am going into the new world, as it were, nor even into a new house; but rather from one room in a splendid structure into another. It does not matter so much what we teach as whom we teach and how we teach. The desire today is strongly felt by our young men and women for higher education. The large sums of money that the State and private individuals are investing in this work is a splendid indication that the world realizes the need of such training.

I do not advocate the notion that all men and all women should seek the training of a university; natural inclination and circumstances often tend to lead many into other fields. But we do need the college and the university today as we have always needed them and shall always need them to train those who shall be our world leaders in many lines of thought.

My conception of an education is that it is something greater than a college, greater than a university. Many great world leaders have never had the advantages of college training; many who have had these advantages have fallen far short of the essentials of scholarship. Cicero made clear the real facts in that wonderful oration for Archias. It is not natural ability *or* training; it is both that give the finest results. It is when to a nature excellent and brilliant some ideals and molding of teaching are added, that some result really wonderful is wont to stand forth.

We need the colleges today as we have never needed them before, just as we need utilitarian schools as we have never needed them before; because as the world has grown larger and life more complicated we are needing in all lines of work the best quality of men and women as never before. We have grown more complicated in our needs in recent years, but we have grown more dependent on one another. Following the great law of evolution we have differentiated, but at the same time we have

integrated in a wonderful degree. Never before in the world's history has each man, each woman, been so truly, "his brother's keeper."

The utilitarian courses and the liberal courses today are both needed. You, sir, are welcoming us into this great house of education, some to work in rooms of so-called liberal arts, others in rooms devoted to more utilitarian pursuits, but we are all "members of one body." Mankind must know how to earn a living and mankind must know how to live. They can best live who can contribute best service to the world; they can contribute best service to the world who can best live.

I thank you, Mr Commissioner, for your generous welcome into one room of the magnificent structure of which you are the head.

PRESIDENT FINLEY: President Brubacher — given to New York by the nourishing of Pennsylvania and the rigorous training of Connecticut, a classical doctor of philosophy with a pedagogical experience in Schenectady — the home of the General Electric and President Richmond — a classical teacher with a passion for administration, who has already justified all his promises — Doctor Brubacher.

PRESIDENT A. R. BRUBACHER: I am sure that we young men fully appreciate the warm welcome which Doctor Finley has given us. I am reminded that in the elections by trustees, about which he spoke, I come under a somewhat different class because Doctor Finley himself was one of the trustees. I feel, then, that I am in a real sense his child. I am reminded of what Queen Elizabeth said to the young Bacon when she first met him. "How old are you?" said the queen, and he turned to the queen and said, "I am but three years younger than your majesty's happy reign." So I can say that I am but fifteen months younger than Doctor Finley's happy sway. I speak, of course, of my official life.

I represent an institution which was the first institution engaged in teacher training in the State of New York. It has had an

honorable career of 78 years in this line of work. It is, in fact, the second institution of its kind in the United States. While I claim some modesty, therefore, in speaking for myself, in my extreme official youth, I feel that I may say a word for that somewhat ancient institution, as time is counted in this country. This institution, I say, is the oldest teacher-training institution in this State. It is also the oldest institution that has attempted to give professional training to college graduates.

For a little more than a quarter of a century, under the name of the Albany State Normal College, this institution has received graduates of our colleges, has given them a year of professional training and turned them out as high school teachers, and I have no hesitation in saying that the best teachers of the State of New York, and of some of our neighboring states, are graduates of this institution, under that course. In later years this institution has again profited by Doctor Finley's friendly advice and services. By a widening of its scope, it has been turned into a strictly professional college, a college where the students have distinctive purposes. I do not mean to say that other college students do not have high purposes, but I do mean to say that in this institution no student may have anything less than a scholarly purpose, and that purpose has for its ground the becoming of a teacher. It is in this widened scope that I recognize my own duty and the large future of the New York State College for Teachers, and I am happy to assure the Commissioner and the Regents that we shall address ourselves to that task with a confident heart.

PRESIDENT FINLEY: Before introducing the next representative, I must say a word of thanks to him. Some years ago I had a photograph taken by one of the photographers who have a custom of exposing the photographs of distinguished patrons in Fifth avenue; but mine was never exposed, until a few days ago. One of my friends said that my photograph was to be seen at this place. I went — I found it necessary to pass up the avenue — and noticed that it was there, but, to my consternation and disappointment, I found that it bore, beneath, the name

" H. N. MacCracken." I wish to say that I had no part in it, although I am grateful to this young man, however disappointing it may be to him to be identified in that way, for this bit of publicity that has been permitted.

President MacCracken of Vassar College — a scholar in philology, whose only pedantry, and that is only seeming, is " our ignorance." The first and the last parts of his name have occupied a distinguished place in our illustrious catalog of New York college presidents, and his middle name gives rightful intimation and prophecy of his quality —Henry Noble MacCracken.

PRESIDENT HENRY N. MACCRACKEN: I disclaim responsibility for this novel method of advertisement to which Doctor Finley has drawn attention. If the photographer puts out a false mask for me, that is his affair; whether that mask be tragic or comic, the audience must decide. My dismay was almost as great a few moments ago when one of the gentlemen now in the room showed me a copy of a New York paper containing my own picture and beneath it " President John Henry MacCracken." You see there is a sort of reciprocity in this matter, Doctor Finley.

It is fifteen years since my last official connection with the Board of Regents of the State of New York and the University of the State, when, as a trembling youngster, I took some examinations which had been sternly presented, and little thought that I would be able to speak before this body at this time and in such a capacity.

I must disclaim the words that have been so kindly uttered to me. There is a Spanish proverb that says " Praise is fulsome except of the ladies." I will therefore hastily change the subject and speak in praise of my lady — Vassar. Vassar is a lady in the amplitude of her charms. She is perhaps nearer the full glow of her charms than any of her sister colleges in the State, and events have conspired to make her so. From the very first when the trustees selected a site of commanding beauty, and have since

developed it for fifty years; when they strove to create an atmosphere in the college, rare in its tone, dignified, elevated; when they gave a curriculum as advanced as any of the time; when they asserted, fifty years ago, the necessity of full physical training for women — in all the things which make up a college, Vassar has been singularly blessed. I can speak of this here as I could not speak of it at Vassar, and I can speak of it here because, being but an apprentice at the task which has been committed to me, no share of praise is mine. The great work of my predecessor, Doctor Taylor, lies over the whole campus, over every building, every course, every detail of administration, and it would be impossible for me to describe the efficacy of his work or his lasting influence or the devotion of the alumnae to him.

There is one characteristic of Vassar which has struck me, as a stranger coming to the campus, and which I mention because in a newspaper published not far from here in this State an opposite charge was made. It was said last week that Vassar College is the most aristocratic college in the country. On the contrary, I would assert that no college surpasses Vassar in the democracy of its life. If by "aristocracy" we mean such aristocracy as Matthew Arnold meant, to seek and to know and to hold to the best that has been read or thought in the world, and cling to that, then there is aristocracy at Vassar. But the atmosphere of the place, the life of the student body, the relation of the faculty and the students, all make for democracy and will continue to make for it if this humble advocate has anything to do with the policy of the college.

There are dangers, of course. There is the great danger at Vassar of a surplus. Vassar is one of the few colleges in the country which rejoices in a surplus in its fund. How many these colleges are, I do not know, but I have been bred in an atmosphere which believed that it was wrong for a college to have a surplus. But Vassar has one. Nevertheless, it is not a wealthy college. Its surplus is due to the superb management of its business administration, to the fact that scientific methods of efficiency have been applied in every department of its treasury. And thus, on

a low fee and with a large plant, but supplying its students the best to be had, Vassar college is, nevertheless, able to keep the balance on the right side of the ledger. That is perhaps a danger to democracy. Its gets the reputation of being a wealthy college. On the contrary, it seems to me that it makes for right living at the college. Everywhere, in every department, there is an effort to give the " quality " to the students.

In the second place, it is true we have some wealthy students, and that perhaps is a danger. On the other hand, the college refuses to allow any society to exist in the college, membership in which is not open to any member of the college body. It refuses to allow extra fees to be charged for any purpose. It refuses to allow an entrance fee to be charged for any entertainment on the grounds. One single sum is stated and that alone is permitted. Students are not allowed to keep automobiles. I have taught at Yale and know something of the history of the automobile at Yale University. I count that an influence for democracy. In many other ways, as in the fact that the rooms are chosen by lot, and in almost every method that the business policy of the college or the administration could devise, democracy is held to be the keynote.

But there is far more than this at work within the college. The students of the college themselves maintain a clubhouse for the employees and the students teach the maid servants in many classes and help them with their entertainments. Next week, on Wednesday night, the college is to give a ball to the employees of the college — the men and the maid servants in the dormitories — in recognition of the splendid work they did at the fiftieth anniversary last week, when for four nights they worked until after midnight without any expectation of extra pay, without promise of any kind. In that celebration, the college, as a whole, will join. In such efforts as this democracy is the keynote of the college.

And there is one other aspect in which democracy must play its part in the future, and that is the relation of Vassar College with the other colleges. Vassar College will continue, as it has

in the past, to take its place on an equality with other colleges, never asserting its superiority to them but entering with them into full and free relations. We have already begun an examination of our entrance system with three other women's colleges, and the joint results of that work will shortly be announced. In many other aspects we are doing the same thing.

The students conference at Vassar College last week was the means of bringing there sixty delegates from over thirty colleges — both men's and women's colleges — to discuss an intellectual question, the relation of student activities to the curriculum of a college. So great was the enthusiasm of these delegates that, being invited for a two-day session, with extra speeches in the afternoon, the delegates, especially the men delegates, refused to go home and insisted upon a meeting on the third day, and, had that meeting not been adjourned by some gentle pressure on the part of the president of the Vassar Students Association, they might be there yet.

Such is the democracy of the college. But, after all, Vassar is chiefly a college for instruction. I went with my wife and little daughter to Lake Mohonk last Friday and the little girl was very anxious to know why it had been called Lake Mohonk. My wife and I were unable to tell her and my wife finally said "The Indians called it that but why we do not know." When we came to the hotel she said "I know why they called it Lake Mohonk," and then it was our turn to say "Why?", and she said "Because there is a lake." After all, Vassar College is called Vassar College because it is a college, and in college there is the greatest democracy of all, the democracy of intellect.

Another college president in the State of New York has introduced the phrase "the aristocracy of intellect," but there is also a democracy of intellect; and a true pedant, it seems to me, Mr President, is the man who denies that fact and who insists that his intellect is of a little different fiber from anybody else's. In that democracy Vassar must continue to be one of the leaders. In the past Vassar has tried to present a curriculum which was just as good as any man's college. That was the ideal of the

founders. Now she is trying to give a curriculum that is as good as any college. In the future Vassar will not fear to give a curriculum which is fitted for women but takes cognizance of all. And the new courses, and any changes that may be made in the future, so far as I know, will be directed frankly and boldly along that line. The time for competition, the time for self-consciousness on the part of the women's college is past. It is time for it now to assume its full place in the sisterhood of the colleges of the country.

PRESIDENT FINLEY: President Mezes of the College of the City of New York, whom I receive with special, and, I am sure, pardonable, warmth, as the president of the college whose tasks are dearest to me. When Mr Choate was asked whom he would like to be if he were not Mr Choate, he responded, as you remember, " Mrs Choate's second husband." Were I not the executive of this University, I should prefer to be what Dr Mezes is, the fourth husband of the College of the City of New York. We are especially grateful to California, to Massachusetts and to Texas for the culture which he brings to New York. President Mezes.

PRESIDENT SIDNEY E. MEZES: With efficiency to the left of us, roaring and thundering, and individual liberty and human rights to the right of us, roaring and thundering, we executives find it rather difficult — if I may change my figure somewhat suddenly — to steer a straight course. The efficiency people, you know, spell the word with a capital " E." They even sometimes use capitals all the way through. They tell us that the only important thing is to have clear-cut arrangements, mechanical perfection, and that what may happen to the mechanized human parts is a matter of comparative indifference. And then, on the other hand, the advocates of humanity take the liberty of thinking a little bit less clearly and definitely; their minds seem not to have very much " edge " to them. They are unwilling that individual caprice and individual comfort and liking should be interfered with even in the interest of a larger

humanity. And so we executives attempt to steer our way between those opposites. However it may be in particular cases, I have no doubt of our general sympathy, and that is in the direction of humanity. We would rather have and deal with free and satisfied men, women and children who are living their own lives after their own fashion, even if they do to some extent fail to articulate into a perfectly and beautifully devised system.

This introduction from afar, which I am sure you will forgive a former philosopher who has not yet forgotten his first love, is merely to say that this occasion today is a very humane occasion; that the real purpose and interest of it, as I take it, is that a large number of people should have the same aim and purpose in mind, should act together, look into one another's faces, touch elbows and get to know what manner of men and women we are and how we look and talk and how companionable we may find one another. It is this getting together that is valuable, and it is valuable, I take it, because it emphasizes the more important of those two alternatives which I tried to set before you in a sketchy way — the human side of things.

And while I am thinking of the human side, I can not forget that, close as the relationship of the president of the Teachers College may be to the distinguished chief executive of The University of the State of New York, my own relationship to him is — shall I say? — somewhat more intimate; or, at any rate, to me more interesting. The president of the Teachers College said he was some sort of a son of President Finley. I can not quite say that I am wedded to his widow, for he still is very much alive; I do not quite like to say that I am wedded to his divorcee, because that does not seem very pretty, but it is somewhere in between those two relationships that I find myself with respect to President Finley. And it is, Gentlemen of the Board of Regents and Members of the Convocation, in no small part because of that very human tie that it is a pleasure to exercise my privilege of assuring you of the appreciation of the College of the City of New York of this welcome, and of extending to you the congratulations of that institution and our offer of service and cooperation in the work that is entrusted to you.

PRESIDENT FINLEY: President Mulry of Fordham University — a president who is, in a sense, without a state; a priestly, migrant scholar, a man whose face makes everyone who looks upon it his immediate friend, and whose inward qualities will make us all his enduring friends.

PRESIDENT JOSEPH A. MULRY: It is indeed with a great deal of gratification that I listened today to the kind words of warm and generous welcome. And, naturally, we men entering lately upon our duties feel and understand that whatever words are uttered today are not uttered to us personally but to us as representing the ideals of the institutions over which we preside.

A college president, as I take it, is the mere mouthpiece of the ideals and the endeavors of the institution; and I thought that today it might not be amiss to say a few words about the ideals that Fordham University carries into the civic life of the State of New York. We represent one of forty institutions in the United States under the guidance of the order of the Jesuits, with twenty-five or thirty thousand students, sir, under our regency, and Fordham itself this year will celebrate the seventy-fifth anniversary of its founding.

And as your esteemed president in his opening remarks declared that The University of the State of New York stands for the highest ideals of humanity, so I stand here to voice the ideal of Fordham, sending out into the world year after year men of the highest standard of morality, men of the strongest bond of obedience toward law and order, and men of the holiest patriotism.

A nation is as the manhood of a nation. A nation is not a mere multitude. It has a moral personality, if you will, but it is made up of units. A state is no more moral than the units that constitute the state. If the units of that state are high and noble, so the state rises high and noble. If the units of that state are low and degenerate, so, down into meanness and degeneracy goes the state. And as the manhood, so the state; and as the

loftiest part of our being is in the spiritual, no matter what each one of you and I profess, the higher and the nobler and the more nearly the manhood of the state follows that, the higher and the nobler the state itself.

And so today in our university we raise the standard of our men and regard it not as the ideal of manhood, not as the outgrowth of mere materialism, not as the offspring of individualism, but we regard manhood in its highest endeavor as something that is God-given. Take man's fashioning out of God's hand above us, my dear friends, and you have robbed manhood of its dignity and you have taken from manhood its virtue, civic as well as personal. Measure a nation's greatness by its intellect, and you stand before Athens there in the midst of her ashes and her grief. Measure a state's greatness by its material progress in arms and you stand before a wrecked empire of Rome. But when you stoop down and you pick up humanity and you make it a God-given thing, then you have flashed out into the world an ideal that mere materialistic philosophy will never grasp and technical theology will never understand, an ideal that stoops down into human sufferings and ills and picks up bleeding humanity and sets it upon a throne of divinity.

Fordham University stands for that, so that our men go out looking upon their fellow men as brothers, standing for the highest brotherhood of man, looking at one another in the highest order they can. It stands for obedience. Sometimes they say of us that we do not stand altogether for obedience. My dear friends, the college over which I preside stands for the highest in authority. There is a principle of union in everything in this world. The principle of authority is the first principle of union and the force within the state. If I preach that that unity and that authority are so binding forces that they are within me the strongest power that can be, then I am sending out into the State of New York men that are looking for the highest law and the highest order and the highest progress that the State can hope for or intend.

Out they go from our university today, looking upon authority, not in the sense of a social compact, not in the sense of "might makes right," with Hobbes and Rousseau, but standing for authority. When men gather together, as in the State of New York, into that body of men there comes a power from God above that made us all, and when that body of men elects a man and that man holds the office, then our men hold that when he speaks for them it is the voice, not of a mere man, not of a pedant, not of a demagogue, not of a tyrant, but it is a voice that is the echo of a voice from above. And, therefore, when I obey the Governor of this State, I obey not the man but I obey something that is back of the man; I obey the authority that comes down as a spark from the skies above. When I look upon the Constitution I see in it a divine thing. I see in every line of that Constitution the work of a God above. I had rather die than raise my hand and tear down that Constitution.

And therefore I say to you that, as in The University of the State of New York, so with our men, there is a power in the Governor's hands, in the minds of our graduates — men who believe in authority, in law and in order because it is a divine thing.

We teach them patriotism, the holiest patriotism. When people look upon the flag — how do we look upon the flag? Not for the mere folds, not for the mere color. When I bend over and pick up the sod of the land that gave me birth and I kiss the sod with all the vehemence and the passion of my soul, what do I mean by that? I mean that in that sod, in the folds of the flag above me, I see not the mere land, though I love the land with every part of me and every drop of my blood and every throb of my mind; but when I see the flag and I feel the sod, it is a divine flag and it is a divine sod. And the men of Fordham go out with the idea that they will follow that, follow it side by side until they die.

And so I say to you, Mr President and members of the Board of Regents and members of the Convocation, today is a glad day for Fordham and a glad day for Fordham's president, to

be numbered among you and to feel that we are all striving fundamentally, back of the intellect, back of the classroom, back of the books, to make of the men and the women of the State of New York better citizens, of a nobler order of obedience and of the holiest patriotism.

SECOND SESSION

October 21, 1915, 8.15 p. m.

REGENT ALEXANDER: I have been requested by our beloved Vice Chancellor, Doctor Vander Veer, who, I am happy to say, is present here tonight, to represent him on this occasion; and, while I deeply regret his determination to divide somewhat the arduous duties of his office, I am very glad to comply with his request, all the more because it gives me the opportunity to announce to the Convocation that it is complimented and adorned tonight by the presence of the Governor of the State of New York.

His Excellency has shown throughout his whole career his deep and abiding conviction that education is the great function of the State, and he is here tonight in the presence of this great body of eminent educators and distinguished citizens to address you on the subject of "The Interest of the Executive in the Education of the People." I introduce the Governor.

THE INTEREST OF THE EXECUTIVE IN THE EDUCATION OF THE PEOPLE

CHARLES S. WHITMAN

Governor of the State of New York

I am glad to be permitted to welcome to the city of Albany this Convocation.

This gathering is composed of those actually engaged in the work of instruction throughout the State, as well as those who are directing and controlling our educational activities.

Perhaps at no other time of the year and nowhere else are gathered together so many of the forces engaged all over the State in carrying on the work of the largest educational institution in our land — The University of the State of New York.

It is eminently proper that the Chief Executive should be with you tonight and should manifest his deep interest and concern, as the governors of New York, for over two hundred years, during our colonial days, as well as during the years of our statehood, have been deeply and profoundly interested in those things which pertain to public education and the dissemination of knowledge among our people.

The concern of the Executive for adequate educational facilities antedates the formation of the State itself. Lord Cornbury, a British Colonial Governor of New York, addressing the Colonial Assembly in 1702, said:

> "I think it my duty to recommend to you the preparing a good bill . . . for erecting public schools in proper places. . . . (This) " and all other bills which will appear to be necessary to be passed into acts for the good of this country and for the preservation and encouragement of the people shall always find a ready compliance from me."

Governor George Clinton did not originate the idea of a colonial college or university, but no sooner had the suggestion been made than he threw the power of his influence behind the plan to raise funds by a lottery or by State appropriation for the establishment of King's College now Columbia University. The preamble to an act of 1746 reads:

> " It will greatly tend to the welfare and reputation of the Colony that a proper and ample foundation be laid for the regular education of youth, and . . . so good and laudable a design must readily excite the inhabitants of this Colony to become adventurers in a lottery of which the profits shall be employed for the foundation of a college for that purpose."

It may surprise even an audience such as this to learn how warm the discussion of educational needs and policies became in 1753 and how earnest was the propaganda of a great citizen of this State, William Livingston, to insure the creation of an institu-

tion of distinctly democratic type, differing from both English and colonial colleges.

King's College was hardly in full operation when a powerful movement was organized to erect the college into a university, to become the mother of an American university; to establish a University of the Province of New York under the control of the Regents of the University in the Province of New York. Such a petition was submitted in 1774 to the Earl of Dartmouth by the governors of King's College. The war for independence cut short this somewhat ambitious scheme, but the idea could not die and in 1782, during a lull in the fierce struggle for independence, we find Governor Clinton advocating the idea in the following memorable words:

> " In the present respite from the more severe distresses and calamities of the war, I can not forbear suggesting to you a work which I conceive ought not to be deferred, as the business of peace, the promotion and encouragement of learning. Besides the general advantages arising to society from liberal science, as restraining those rude passions which lead to vice and disorder, it is the peculiar duty of the government of a free state, where the highest employments are open to citizens of every rank, to endeavor by the establishment of schools and seminaries, to diffuse that degree of literature which is necessary to the due discharge of public trusts. You must be sensible that the war has occasioned a chasm in education, extremely injurious to the rising generation; and this affords an additional consideration for extending our earliest care to their instruction."

In 1784, he again recommends the cause of education to the consideration of the Legislature.

> " Neglect of the education of youth is among the evils consequent on war — perhaps there is scarce anything more worthy your attention, than the revival and encouragement of seminaries of learning; and nothing by which we can more

satisfactorily express our gratitude to the Supreme Being for his past favors; since piety and virtue are generally the offspring of an enlightened understanding."

He also signed a petition of the governors of the then defunct King's College that their charter and properties might be confirmed to them by the Legislature. It was from this double recommendation that your honorable body, the Board of Regents of The University of the State of New York, had its origin, for the Legislature in 1784, acting on the suggestion of the great Governor, erected The University of the State of New York and constituted a Board of Regents to control the same. Among the names of the Regents on the original draft of the bill appears the name of Governor George Clinton.

Partly by the logic of events, but more by the constructive genius of the fathers of this commonwealth, your honorable body became by act of 1787, not merely a board of Regents for Columbia College, but a board of Regents for all higher institutions of learning then existing or thereafter to be erected in this State, a custody and a sacred office second only to that of him whom the people choose to direct the affairs of the State itself. It was not without bitter debate and much weighing of reasons to determine the better part, that the Legislature delegated such power to your body. The right to incorporate was a cherished prerogative of the Legislature with which it was loath to part. Searching for the compelling reasons for this momentous act, I have found no statement more clear and convincing than that made by Napoleon, in explaining his reasons for the establishing of the only similar university in the world — the University of France.

> "His Majesty has organized the University as a corporate body, because a corporate body never dies, and because, in such a body, there is a perpetual transmission of organization and spirit. It has been his Majesty's desire to realize, in a state of forty millions of people, what Sparta and Athens accomplished, what the religious orders attempted in our own day, and failed in accomplishing because they lacked unity.

> His Majesty wants a body whose teaching may be free from the influence of the passing gusts of fashion; a body that is active, even though government be lethargic; whose administration and statutes may be made so thoroughly national, that no one shall lightly lay his hands upon them."

Is not this a statesmanlike description of an ideal state administrative board? A body free from the " passing gusts of fashion " and political changes. "A body that is active even though the government be lethargic." A body so imbued with a national spirit of ideals " that no one may lightly lay hands on them." Such a body New York State created in its Board of Regents and because it has retained in reasonable measure these high characteristics has it persisted for over a century and a quarter.

Your organization has called into its service the best the State has had in proved citizenship and ability. I need but mention the names of Alexander Hamilton, George Clinton, James Duane, John Jay, James Kent, Martin Van Buren, George William Curtis, Whitelaw Reid, Andrew S. Draper and your lamented St Clair McKelway, whose memory you have honored this afternoon.

A perfunctory, less careful and solicitous body would have been replaced long since. The State would not have vested in your Board such large powers if the exercise of them had not proven fruitful through the experience of many years.

The primary concern always of the democratic state is the education of its citizens, not alone the citizens of tomorrow, but its citizens of today. This fact has been clearly seen by most of the great governors of our commonwealth. DeWitt Clinton in his message of 1825 wrote:

> " Every effort ought, therefore, to be made to fortify our free institutions; and the great bulwark of security is to be found in education; the culture of the heart and the head; the diffusion of knowledge, piety, and morality. A virtuous and enlightened man can never submit to degradation; and a virtuous and enlightened people will never breathe in the atmosphere of slavery. Upon education we must therefore

rely for the purity, the preservation, and the perpetuation of republican government. In this sacred cause, we can not exercise too much liberality. It is identified with our best interests in this world, and with our best destinies in the world to come."

William L. Marcy addressed the Legislature frequently in behalf of education. In 1834, he said:

"Republics should be ever mindful of this important truth, that to be free, man must be educated. Without a knowledge of his rights, he will never properly estimate nor long maintain them. While we are reposing our hopes for the continuance of civil liberty upon the general intelligence of the people, it becomes our duty to see that this foundation is laid broad and deep."

Governor William H. Seward, in his message of 1839, wrote:

"And we should act not less wisely for ourselves than generously toward them, by establishing schools in which the children (of immigrants) shall enjoy advantages of education equal to our own, with free toleration of their peculiar creeds and instructions."

Governor Cornell spoke to the Legislature in 1881 as follows:

"The liberal education of the children who are to be the men and women of the next generation will, more than all else, insure the future greatness and continued preeminence of the Empire State. Public education is also a measure of public economy, for, as intelligence is the best antidote for vice and crime, the expenditures for education will lessen the demands for charity and correction."

Such quotations might be continued indefinitely. They all show a recognition by the Executive of the important public service rendered the State by your body in the education of its citizens.

This generation witnesses a growing concern for the elementary schools — the schools of the people — and it is a most wholesome indication of our democratic citizenship. There were days when the boy who sat in the little country schoolhouse received an education as good perhaps as could be obtained in any school in the land, but the little red country schoolhouse has not kept pace in progress with the institutions in the larger centers of population. The boy of the immigrant settling in one of the larger cities attends a school built on modern lines, perfect in ventilation and sanitation, supplied with the very best of books and apparatus, and there he is taught by scientifically trained teachers. The boy in the country may not enjoy all of these privileges, but he is entitled to instruction of the same high standard as the boy in the city. He has nature in its beauty as an inspiration, but he falls short if he lacks the guidance of a properly qualified teacher of today.

In these days, when transportation, even in the rural districts, has become comparatively easy, the movement for central rural schools, with trained and well-paid teachers, should make rapid headway.

You gentlemen of the Board of Regents bear on your shoulders an ever increasing burden of responsibility. Established at first to govern King's College, there has been gathered into your domain the supervision of all colleges and academies existent or to be created in this State; the care of the State Library, which your President has poetically termed the official memory of the State, and the center of a state-wide library system; the care of the State Museum with its corps of scientific experts; the care of the common schools charged with the making of the citizens of tomorrow; the chartering and development of voluntary scientific and educational societies having for their aims research, scientific experiment and the perfection of the technic of industries; the discussions of the questions at issue in our democracy and the creation of an alert, well-considered public opinion; the safeguarding of the great professions — law, medicine, teaching, architecture and the like, and by their safeguarding, safeguarding society, insuring justice, health and a degree of intel-

ligence to the community. And lastly, yours is the task of articulating this great machinery for culture and education into one concordant, harmonious system, the veritable mind, or better, the soul of the State.

The history of your body, which is the history of the aspiration of the State for higher things, is a great history. The future will present problems, the like of which the past has not known. The immigrant tide, the unrest of labor, the complex organization of industry, class struggle and class hate — all the disquieting aspects of our present body politic, look to you largely for solution.

The problems of the State are at the same time your problems and the Legislature and the administrative departments your allies in democracy's battles. You are the intelligence service, the scouts, the aeronautic division of progress. May you bring back to us accurate knowledge of the topography of the future and the strategic disposition of the forces of our enemies that will insure the ultimate triumph of democracy.

New York State has shown its practical recognition of the importance of your service by its liberality in the appropriations of money for the educational needs of the people.

The task of dealing with the State's finances and of directing its expenditures is perhaps the most difficult which the Governor is called upon to perform. He must, of course, insist on economy, but he must at the same time not cripple the essential activities of the commonwealth by an economy that thinks not of the morrow of the State.

When it was my duty last spring to examine more than three thousand items appropriating the money of the State, looking by veto to save where money might be saved without harm, I felt justified in passing favorably upon appropriations for educational purposes aggregating nearly ten millions of dollars, for I knew that without the practical support by the Legislature and the Governor, our children and the State itself would be immeasurably the poorer.

The State has here erected a beautiful building to the good service of free education, and the bounty of this provision will

measure for all time the generous support which should be given for its nonpartisan, intelligent use. The greatness of the State and the highest good of all the people require that the cause of public education should be generously supported in the future as it has been in our State from its formation.

REGENT ALEXANDER: The enormous growth of the state universities of the West has induced some of the greatest men of the United States to become their presidents. These men are called on by the citizens of their respective states to perform an enormous variety of public and civic functions besides administering the great educational institutions of which they are the heads. It was my great pleasure and privilege a month ago to be present in California, at Berkeley, at a convention of these men; and I heard one of them, who is our guest tonight, make an inspiring address to the eight thousand students of the University of California — half of them, I may say, being young ladies and the other half being young gentlemen. And I also heard him in connection with other university matters at that time. I felt profoundly satisfied that he was one of the greatest of these presidents. When I arrived here, in the performance of my duties, and learned that President Finley had secured him as one of our guests, I felt that we should all be greatly congratulated.

You will now be addressed, therefore, by Dr George E. Vincent, president of the University of Minnesota.

THE UNIVERSITY AND THE STATE

GEORGE E. VINCENT

President of the University of Minnesota

It is a unique and delightful experience to appear under the honorable auspices of the Utopian institution of the world, the greatest university in all the world, and one which offers administrative simplicity of the most delightful character — no faculty, no students; I believe there are 2500 students who are being subsidized under the auspices of this University, but they are being

farmed out to the other institutions of the State to be educated. And you have a highly intelligent Board of Regents, whose virtues and historic prestige have been just described to you. I understand they perform their functions with docility and meet with helpful irregularity. You can perfectly understand, therefore, why one from the West should come with joy to this august place.

President Finley I have known from his earliest youth. He need feel no anxiety. I shall not give a brief history of his life. But we men of the Middle and the Far West envy him when we face our problems.

I realize that to be introduced as the representative of one of the utilitarian institutions of the Middle and the Far West necessarily puts one in a position of apology. I refuse to apologize. You, too, have been more or less contaminated. Look at your own institution, Cornell, which has been associated now for a long time with some of these purely practical interests usually summed up under "corn and cows." I not only refuse to apologize, but I take pride in the fact that I come from a region where we believe in the liberalizing influences of vocational pursuits.

If I had the time I should be able, I am sure, to convince you devotees of culture that these things which you regard so cynically, rightly interpreted, are a real and genuine means of true intelligence. I am tempted to give you one illustration. Some time ago friends of mine from the East came to visit the University of Minnesota. As usual, these people did not want to see our museum, they did not want to see our library, they were not interested in our courses in archeology, they did not care for the work we were doing in the classics, they ignored our generous provisions for the new humanities; no, they clamored for a visit to the college of agriculture. So I took them on a university-owned trolley line to the agricultural campus and there I showed them cows. Now, you see I have not been so very long associated with agriculture. I was handicapped for a long time with liberal culture; it is only recently that I have emancipated myself from the old tradition, so I am a little shaky in my knowledge of cows. My rural education is still in its incipient stages. I am

somewhat in the position of the small city boy who was sent by his father into the country to learn how to milk. Shortly after, while paying a visit to his son, the father said: " Bobby, how are you getting on with learning to milk? " Bobby replied, " Oh, first rate, I can make the juice come but I can't steer it yet."

But to return to my friends and the cows. We keep all types of cows, and I had been a little confused as to their exact classification. I was, to be sure, able to " spot " the Holsteins from the beginning — I suppose because they are spotted already. Until recently, however, I have had difficulty in discriminating between Jerseys and Guernseys. You who know something about cows know that these breeds have a deceptive superficial similarity. Nevertheless, when you are president of a university, it never does to let people know that you are ignorant; you go on, keeping up a delightful semblance of complete omniscience.

So I went along behind the cows, pointing out a Jersey here and a Guernsey there, until the young gentleman, the instructor accompanying us, finally reached the point where he could endure it no longer. Taking me off to one side he said: " You are making mistakes about these cows. Remember, Jerseys have black tail tassels and black muzzles, Guernseys have light muzzles and white tail tassels." I caught the principle instantly. What a satisfying thing it is, amid the chaos of phenomena suddenly to discover a simple, coordinating, unifying principle. I paced confidently behind the cows, saying " This is a Jersey, this is a Guernsey." I became increasingly dogmatic and superior. Just as I had declared " This is a Guernsey," the instructor said suddenly, " No, that is not a Guernsey; that is a Jersey." In indignation I pointed to the white tassel of the cow's tail and said " Look at the white tail." " But," he replied, " Look at its muzzle. It has a black muzzle. Sometimes they have white tassels." Then I discovered a vital, enduring principle of human wisdom: " Never classify a cow until you have examined both ends." There you have the scientific ideal of the open mind, the suspended judgment. You see cultural education and cow learning, rightly considered, come to the same thing.

I have been announced to speak on "The University and the State." Naturally, I do not speak from the standpoint of this unique University. We are all of us trying to live up to the standards of this dominant institution. We want our graduates to be able to practise in the State of New York and therefore we come on bended knees to the potentates who lord it here in their magnificent offices. Oh, yes, we appreciate what The University of the State of New York means not only in the State of New York, but in the country at large. But I come to speak to you of the university and the state, as interpreted in terms of western institutions.

The growth of those state universities has been astonishing, almost alarming. Students congregate in such numbers that they quickly overcrowd the buildings which are rapidly being put up for them. The appropriations, though generous, never keep pace with the demands. New curriculums are being added; new activities are being devised; and extension departments are going out to every corner of the state. Public services of many kinds are being performed, from manufacturing hog cholera serum to the preparation of legislative antitoxin to be administered to the body politic. No wonder the growth of the western state university has been heralded as a triumph of democracy.

Think of it! The state has erected a vital source of idealism; has founded a center of accurate information. It has created a sort of West Point of science and the arts where the young are trained for service to society. It has established a complex center from which influences go out to render well-informed, expert services, and to make constructive suggestions for every activity of the life of the community. No wonder the imaginations of the friends of progress have been kindled by this rapid development of the state university in the Middle West, and no wonder that the men and women engaged in this work have been carried away by the enthusiasm of it! It does seem a triumph of democracy.

But you have noted of late that there has been something like a reaction; not a serious reaction, but there is no denying the fact that the state university idea has been brought to account. We

have had surveys in the Middle West, and surveys are not always pleasant things. You do not like to be asked how many letters you have written in a year if you do not know. You rather resent being asked how many hours you have spent in inspiring conversation with students if you have not kept any record. Now, of course, professors are keeping records. Every time his personality goes out in some splendid and stimulating idealism which is to transform the character of the student and become an enduring force in the life of the country, the instructor, as the young man goes out, enters in a record " Inspiring conversation, two minutes and a half." We shall, in due time, by studying the effect upon graduates, work out a minimum of inspiring conversation which any professor must maintain in a year in order to hold his position. You can understand that these things have produced a certain amount of unrest. You gentlemen who are never asked by anybody what you are doing, or how well or how badly you are doing it, can not realize what a terrible infringement of academic freedom is involved in the university survey.

Then too the very principle of state-supported higher education has here and there been challenged and questioned. Furthermore, very unpleasant questions have been raised by members of legislatures. They want to know what college professors do anyway, and how much they are paid, whether you could not get other men to do the work just as well and cheaper, whether it would not be as well to appoint local men instead of going to the East to import these people who do not amount to much when you get them.

Again serious doubts have been expressed about experts. That is the hardest blow. Experts are no longer regarded as we hoped they would be. They are not recognized as really knowing all about their subjects. In fact, experts will " queer " anything in the Middle West at the present time. If your new constitution had been prepared by persons who could, by any stretch of the imagination, be called experts, it would be damned and would never in the wide world be carried. The only hope I can see for

your constitution is that, as I understand it, the expert element of the convention was so largely diluted with people who have no particular competency that there is a very fair chance that the new constitution will be accepted.

Then too the friends of culture are becoming alarmed. They say that the material and utilitarian are being exalted at the expense of the liberal pursuits; that too much attention is given to university extension, so that men who are "spellbinders" outshine investigators and teachers. It is declared that "cows and corn" have usurped the place of the pure sciences, literature, art, and the historical studies.

At the last sessions of the legislatures in many states — usually due, I think, to a false sense of impending economic disaster — appropriations for the universities were in some cases cut down; in others only a small part of the amount requested was granted. You can perfectly understand that, although lotteries, as the Governor tells us, have been abolished in the State of New York, getting money from a state legislature still involves many of the elements of a lottery.

It would be easy — and I would be the last to do it — to exaggerate this temporary and, on the whole, slight reaction with regard to the idea of state-supported higher education. It has, however, significance. If you will study with some care these criticisms that have been made or the questions that have been raised, these doubts which have come up in the minds of legislators and people in the state generally — if you will study these things, I think you will be convinced that there is one very good reason why the state university idea has been questioned. The fact is, the state university idea has been very largely an unconscious growth. There has been no clearly thought out program, no definite principles which have been carried out logically.

You see what has happened. First the state university began with the idea of the New England college; at first gradually, then with increasing rapidity, it added to the old type, schools of many kinds, schools of law, schools of medicine, schools of

dentistry, schools of pharmacy. Every conceivable kind of training anybody wanted had a school organized for it. In several states the agricultural departments became an integral part of the institution. A great deal of friction arose, because the group of classicists in charge of the college were not in sympathy with utilitarian ideas of the technical and professional schools. There were misunderstandings, conflicts, rivalries — but no comprehensive purpose, no well-considered program.

Then the graduate school idea came in. Germany and Johns Hopkins together produced it. No institution amounts to anything in these days unless it has a graduate school. The state universities in the Middle West — if they are anything they are progressive and advanced — established graduate schools and then looked around to see what they really meant. In many cases these graduate schools had very little substantial basis. Improvements came gradually until now we have in a number of our state universities of the Middle and the Far West admirably conducted graduate departments with high standards. But they introduced one unfortunate result. Most of the graduate work done had to be brought in surreptitiously because the graduate school idea is not very interesting to the members of the legislature.

Then there has come this recent interest in university extension. University extension, you will remember, came over from the English universities. It was taken up in Philadelphia and in New York, was introduced in the Middle West by the University of Chicago and was finally taken up by the State University of Wisconsin which has probably developed this particular plan to the highest point any university has been able to attain. But all the state universities are in some measure carrying on extension work.

This extension work is usually done by independent men, who have specialized for this service. I am heartily in sympathy with keeping academic people at home and allowing these unfortunate people with certain glibness of speech and imagination with regard to serving the common life go out and do what they can.

Then there are various forms of social service, as it is called. The most interesting form is the legislative reference bureau. You have heard about that. You have not been influenced by it. You still introduce all kinds of bills by everybody who knows nothing about introducing legislation or formulating legislation, and you rid yourselves of most of it by letting it go into committees and be buried. That is one way, and perhaps the best way, because then you pass almost nothing. But there is another way, and that way consists in giving legislative information about the experiences of other states and countries with regard to the kind of laws that are being proposed for adoption. A man who desires to introduce a bill brings it to the legislative reference bureau. The person in charge says " We will give you a report on this in about one week. We have not looked up this particular subject." Within a week the man comes in and they give him a card catalog of all the bills similar in any way to his bill. They tell him where it has been introduced, whether it has been declared constitutional or unconstitutional, and, when declared unconstitutional, how it was redrafted in order to pass the tests of the courts. That is a beautiful service, a splendid service, but you can readily understand that it arouses much antagonism and many states have been very cautious about introducing it. It is, however, a valuable agency. Just because there is a temporary set-back, I hope that it does not mean that this very important thing that has been worked out in state universities will not be a part of the permanent equipment of our states.

This work should be carried on in cooperation with the state university because the graduate students in political science, in law, in economics, in history, are the very persons to do the work as assistants in this bureau, and the man who is at the head of this bureau is the very man who should lecture on legislation and on administration. This bureau is a fine thing. It has, however, a certain amount of political dynamite in it and therefore has to be handled with scrupulous care.

There are many other activities which I have not time to mention. New York has been a leader in a number of these

services. You were the first to have this library a center for the circulation of library books by mail all over the State. In collections of slides, collections of photographs, etc., the Education Department of the State of New York stands at the very head.

Another thing you have done here is to encourage public debating. You send out to groups interested in public discussion books, articles and the like so that debaters can work up the two sides of a subject and discuss it in their societies. From the University of Minnesota we send out students to debate before popular audiences. This is a very good thing for the students. They get a certain amount of experience in public speaking. The plan also brings the students and the communities of the state into closer relationship.

These activities, all of them, represent important and I believe permanent contributions, but, at the same time, there is no denying the slight reaction, the questioning of fundamental ideas. On the whole it is a good thing that the state university should be brought to account and asked to formulate its creed of principles.

What are the principles on which the state support of higher education can be justified? In seeking for a theory the state university can not look to the old individualistic philosophy of the frontier. That was a robust old philosophy — the philosophy of the frontier. I am glad I live on the frontier still, because it is on the frontier that people have that splendid energizing feeling that comes to those who are doing new things as they adjust themselves to new conditions. But the frontier philosophy has its limitations. It exaggerates the individual, it overemphasizes his independence, and, what is more dangerous, it exalts the jack-of-all-trades. Do you realize that on the frontier a man has to turn his hands to everything? He therefore feels resourceful and has very little use for the expert and the man who sets up to know more than he does. The frontier demands versatility, self-reliance. The jack-of-all-trades is apotheosized on the frontier, and individualism, every man for himself, the devil take the hind-

most, is the philosophy that works better on the frontier than anywhere else.

But that old individualism has been seriously modified by the crowded conditions of urban industrial life; we realize that we can no longer live according to that extreme philosophy. We are developing under these new conditions a social consciousness, a sense of the state, a sense of the community, a realization that all of us are bound up together; hence we are getting new conceptions of the collective life. And what is going on beyond the seas gives us a vivid notion of what "social" and "collective" and "national" mean; yes, these words are getting a new and vivid significance. No, the state university can not turn for its philosophy to the old individualism of the frontier. It must turn to the new collectivism of industrial, crowded, modern life.

What then are the sanctions for state support of higher education? First of all, higher education, supported by the state, is not a right of the individual primarily; it is a service to the community. How, on the grounds of individual rights, can you defend the higher education of five thousand young people in a state when there are a hundred and fifty thousand who have no access to college or university? It is rank discrimination. If you put it on the basis of individual right, you have not a leg to stand upon; but when you put it upon the basis of social need, on the basis of social service, on the basis of the welfare of the community and the state, then you are on safe ground.

You are always meeting the argument, "I am a taxpayer of the state and I want this, that or the other." What about a taxpayer of the state who has no children? What right has he? The taxpayer pays his taxes, not because he is going to get some special personal advantage out of it, but because out of the sum so collected there is to be rendered a service to the whole community, an increase in the intelligence and the moral power of the state. If there is no such return, then the whole basis for the state support of higher education disappears.

In the second place, the sanction for state support of higher education is not, primarily, raising the general level of intelligence;

it is finding the capable few and training them to a high degree of power and capacity for service. That is an unpopular doctrine but there are many unpopular doctrines that we have to face in this country as we begin to wake up from our fatuous slumber and self-satisfaction. The belief that democracy means somehow that a dead level of mediocrity will produce progress is to defy all the knowledge that we have of the past, and to bind us to the present. We must realize that no country can be great that does not have outstanding, capable individuals, with clear vision, with powers of leadership, with the ability to impress the imaginations of the many and bring things to pass. Therefore, any community that deceives itself into supposing that it is going to create a kind of mesa of mediocrity without peaks of special ability is bound to suffer the most bitter disappointment. The business of the state university, then, is to raise the general level of intelligence, to be sure, because you can not find the exceptional few and give them high training without doing this other thing; but it is the by-product rather than the main purpose.

In the third place, the sanction for the maintenance of higher education at state expense is the maintenance of a center of investigation, a center where new knowledge can be acquired, a center which palpitates with enthusiasm for the truth and the pursuit of truth. The moment you eliminate that element from any center of learning, that moment paralysis sets in and the highest possibilities can not be achieved.

A fourth sanction for the state support of higher education is the giving to a large number of citizens a sense of civic loyalty and responsibility. That is where, in my judgment, higher education, east and west, under private auspices and under state auspices, is singularly failing in this country. In spite of all our eloquent addresses at commencement time, we are not sending out young men and young women in any very large number whose imaginations have been caught with the idea of entering into the common life and serving it with glad loyalty and enthusiasm. No, we are sending out more or less clever young people who are

going to do as well as they can for themselves. The old individualism, with its exaltation of personal ambition, is too strong for us yet. We simply deceive ourselves when we imagine that we are to any very considerable degree socializing the imaginations of students by higher education. Therefore, it must be the conscious purpose of state institutions — and, for that matter, of all institutions — to make these specialized citizens, these men who have trained themselves for law and for medicine and for business, and for farming, feel that they are members of the community, that they have a higher loyalty than to their professional groups and to themselves — the loyalty of turning back gladly and without stint to the state, in return for what the state has done for them, service, which is rendered with happy hearts and with bounding pulses.

Finally, no state-supported institution lives up to its possibilities and to its obligations unless it becomes a center not only of technical skill, not only a place where people learn to get their bread and butter, but also a place of mental clarity, of moral power and of idealistic energy. The people must believe that not material things but things of the mind and of the spirit are the chief goods worthy of human ambition, the only things that make a people enduring, magnanimous and noble. Every state institution, then, must measure itself by these standards and must be ready to be tested by these criteria.

But do you not see that these tests of the state university, that these sanctions for the state support of higher education, raise precisely the questions which are raised with regard to democracy itself? There is no disguising the fact that our warm but uncritical enthusiasm for democracy has during the past two years suffered a serious chill. You can not blame thoughtful men and women for raising questions now as they see in Europe what can be accomplished, when power, well organized, intelligent, imposes itself upon a docile and a well-disciplined people. There is no use of boasting idly about the great achievements of democracy in the face of things like that. We must face the fact that the rising tide of enthusiasm for democracy which has been sweeping

on for more than a century is now checked for the moment. People are beginning to ask, "How sure are you that democracy is able to endure and to meet the tests which seem likely to be put upon our nation in the years that are to come?" And we have to face these questions frankly. This is no time for fine, dithyrambic rhetoric; this is the time for clear thinking and plain speaking. Is democracy going to measure up to the tests of the future? If it is, it must get a sense of the state, a sense of the community which it has not yet been able to achieve, a sense of the community which will limit and control and discipline and, if necessary, sacrifice the individual in the interests of all. Can democracy do that?

Again, is democracy going to be able to discover and to train and to exalt into positions of influence and authority persons of conspicuous ability? That is the hardest thing for democracy to do. We all like to be on the same level. How we pull down the man who gets up a little distance above us! How we resent it! We are as good as he. Of course, the fact that we say we are as good as he betrays the psychological fact that we know we are not. I need not repeat what I said a few moments ago, but do you not see that the real test is going to be whether we can pick out individuals of unusual capacity and exalt them into positions of influence and in that way get the power which comes from having the finest minds and the strongest wills in control, while we follow, obedient and loyal, because we have confidence in the superior wisdom and the superior ability of those who lead? It is going to be very important that in this process we have a dragnet which will find ability wherever it is born and see to it that it has its opportunity and is put at the service of all. That is another one of the sanctions for state-supported higher education, that it puts out a dragnet for ability and does not limit our choice by economic selection.

I noticed in the evening paper that some distinguished educator said that it is practically impossible now for poor boys and poor girls to get an education. That, it seems to me, is simply

false. In this very state you are spending, or about to spend, $300,000 a year helping 3000 worthy young people in this State to get a college education. Eighty-five per cent of the men students in the university which I represent earn a part or the whole of their way through college by their work. That is the kind of thing you can find all through the Middle West.

But democracy must see to it that there are no discriminations. What does democracy mean? Equality of opportunity; not equality of ability but equality of opportunity. If we are true democrats we will see to it that that equality of opportunity is kept as nearly ideal as we can, and then see to it that those individuals who show conspicuous differences shall not be leveled down to the mass, but have those differences exaggerated by training and equipment and encouragement until they represent that leadership and that superiority which a people must develop if it is to meet the conditions of increasing competition in the national and social life of today.

And, again, democracy is going to be tested by its ability to maintain ideals. One danger that democracy always confronts is that it will be dragged down to materialistic level. Unless you can make people believe that the saying, "Without a vision, the people perish," is not mere rhetoric, but is a reality; unless you can hold up ideals and make them contagious; unless you can make people believe that democracy is not a great commercial enterprise but is a great spiritual cooperation — unless that can be accomplished, democracy is doomed.

Yes, the problems of the state are the problems of the state university. We are confronting new times. The old days of easy drifting, the old days of carelessness, the old days of "manifest destiny" are passed. I despise that phrase, "manifest destiny," which represents a mental flabbiness, a trusting to some kind of verbal magic. Who ever, as an individual, succeeded who trusted to manifest destiny? The man who succeeds is the man who, out of a clear mind and a strong heart, formulates a purpose and works toward that purpose unflinchingly and unswervingly. The days of manifest destiny are over and we are

confronting days when our democracy will be tested. I profoundly hope that it will not be tested by war but I should be very sorry to have us afraid to have it tested by war. I hope that we shall escape that ordeal, but we shall not escape it by imagining that we have some talisman that other people do not possess, by fondly supposing that all we have to do is to issue a call at dawn for American patriots and by sunset a million men armed with squirrel guns and Flobert rifles will respond for the defense of the country. That belongs to the flabby sentimentality of the manifest destiny doctrine.

We shall be tested within by all kinds of situations and problems which will require the utmost sagacity and wisdom and clearheadedness and tolerance and good will to solve. We shall call upon our educational institutions as they have never been called upon before. If our army is inefficient, what about our educational institutions? We have been tested, but we resent being surveyed. We do not like to have anybody inquire about what we are doing. We people of academic life do not want anybody to raise questions about us. We like to live in a sort of superior isolation, Olympian gods yonder on the cloud-capped mountain, lording it over the pupils down below. How much longer are we to live in this fool's paradise? We are going to be waked up in most emphatic ways.

The institutions of this country, east and west, institutions under the auspices of the state and institutions on private foundations, are going to be called upon to give a new account of themselves. They are going to be called upon to formulate new principles, to reform their curriculums, to have teachers as well as specialists, to do something precise and definite and accurate, whether it be in technical and professional work, where they have done so well, or in that vague field of liberal education where they ought to do vastly better. For, although I come from a materialistic institution, as you suppose, I want to say to you that I regard the great problem of American education for the next decades, not as the technical problem of training people who shall be efficient in the factory, although that is tremendously important and will be

solved, not the problem of educating lawyers who are well enough trained not to have to chase ambulances, or equipping doctors who are well enough educated so that they will not to have to advertise, or business men who can conduct commerce and industry — no, this is the problem which I believe all of us who are engaged in higher education should take to heart, the problem of making our universities increasingly centers of idealism, of loyalty to the things of the mind and spirit, of devotion to the highest aspirations of mankind.

The danger is that we shall be divided into groups, classes, cliques, provinces; that we shall misunderstand each other; that we shall come to hate each other; that we shall have class strife and antagonism. That is the great danger that our democracy confronts. How can we meet it? Only as we turn out from our institutions thousands and thousands of men and women, who go out not with the narrow loyalty of the class but with broad sympathy, having had insight into the lives of many people, with kindled imaginations and with bounding pulses, go out to serve the common life and to lift it to higher levels.

The time is coming when the state will ask more and expect more of higher education than the state has ever asked or expected before. I count it fortunate that we have in our country not only institutions directly supported by the state but institutions under private endowment. Each can perform its peculiar function. The generous rivalry of the two types will accomplish more than one type alone could possibly bring to pass. Out of this rivalry, out of this generous attempt to serve the community in other and finer ways, there will come a response of higher education which I believe will fully justify generous support of higher education out of the public funds and will warrant persons of wealth in making still further contributions to our private institutions under private endowment.

The university and the state; democracy depending upon creating centers in which ability and clear thinking and high ideals will become dominant! Democracy can succeed only as the authority

of special knowledge, trained imagination, far-sighted, high-minded leadership comes to be recognized. Thus will democracy gain the power of aristocracy on the one hand, and, on the other, attain the strength which aristocracy can never have, the strength of a people who feel that in them resides political power, in their hearts and wills resides actually the character of the nation, going on, generation after generation, in one strong, unending aspiration toward higher and finer and nobler living.

REGENT ALEXANDER: This applause expresses far more forcibly than any human voice can the gratification which we have all felt in listening to the truly wonderful and inspiring address which we have just heard from President Vincent.

Ladies and Gentlemen, this is the hour of the triumph of The University of the State of New York. The presidents of the agricultural colleges who are present will understand my remark when I say that those who went forth to California bearing the precious seed have come again bearing their sheaves with them. Those sheaves are carried on this occasion by our friend, Senator Whitney, who is here to present the awards which have been given to us at the Panama-Pacific Exposition. He is here and will present them in the Museum, on the fourth floor of this building.

(Exercises in the State Museum)

REGENT ALEXANDER: This is a night of great gratitude to a number of people and I must mention a few of them very briefly. We have had a great series of triumphs at the Panama-Pacific Exposition, and the reason I am presiding is that I was there all summer and was an interested observer of all that went on. Our exhibits are of a character which, I feel certain, would have commanded the highest prizes without any great amount of pressure or exposition. But in the course of the exposition and in view of the pressure from other states, it became quite obvious that great attention should be paid to putting forward the merits of the exhibits to the juries and to the public. This was very admirably done.

We are under great obligations to Assistant Commissioner Augustus S. Downing, who spent most of the summer there and who did yeoman's service in advancing the interests of not only the educational exhibits but commercial exhibits as well. I may say that his popularity throughout the length and breadth of California is very great.

Then we are very grateful to Doctor Finley, President of the University, for all he did in seeing that such exhibits were sent. We are also very grateful to the Hon. Norman E. Mack, who was untiring; he neither slumbered nor slept in advancing the interests of the State of New York.

And there were many others who aided very materially indeed. I may speak of those to whom we are indebted in the scientific part of the work later in what I have to say, but I want to say here and now that, last and not least, we are very greatly indebted to Hugh J. Kelly and Mrs Kelly, old Albanians, for their services to the cause of education. They had personal charge of the exhibits. They were there at the opening of every day and they left at its close. Mrs Kelly was surely a wonder. The things she said to the people, the attention to details, the delicacy of touch, were truly marvelous. And Mr Kelly never tired of saying "This is the great exhibit of the State of New York, sent here by President Finley and the Regents of the University," and so on, with a never ending stream of remarks. He had much to do with our success.

We were very much indebted to all the officers who represented the State of New York there, notably to the Hon. George H. Whitney, who is a member of the New York State Panama-Pacific Exposition Committee, and who is here tonight as one of our guests and who has something very interesting to say. I have the pleasure of introducing Senator Whitney.

SENATOR WHITNEY: I am glad indeed of the opportunity to be at this gathering tonight, a gathering of the educators of the State of New York, of men and women who have done so much and are doing so much for the betterment and the uplift

and the advancement of the education of our citizenship, of both the State and Nation. The success, the prosperity of a nation, a state or a community, does not depend entirely upon its material wealth and its natural resources, but depends in a great measure upon the character of the men and women that go to make up its citizenship, upon the broadness and the liberality of the education of the citizenship.

The success of a system — of your system of education, if you will — does not depend so much upon the system itself as it does upon the fitness and the qualifications of the men and women who are charged with the responsibility of carrying out the system. When I look at the people assembled here tonight I am not surprised in the least that our educational exhibit received the first prize, or grand prize, of the Panama-Pacific Exposition. I see in the countenances of the people here before me the intelligence, the conscientiousness, the determination which all make for success in any undertaking. This is the best educational exhibit that I ever saw. I thought we had a pretty fair exhibit out at San Francisco, but that was artificial, that was manufactured. This is human, this is the real thing, the real secret of the success of our Educational Department.

I regret that the chairman of the New York Commission is unable to be here tonight to present in his eloquent way this award of merit to The University of the State of New York, but, in his absence, busy with his duties at the exposition, I am gratified and pleased to have this duty assigned to me. It has been my privilege, or, perhaps I should say, my duty, as one of the commissioners of the State of New York to spend some time in San Francisco at the exposition.

One thing I did like about that country, or, particularly, about the people there, and that was their absolute loyalty to the community in which they live, their loyalty to their institutions, their stand-together spirit, the spirit of "boosting" and not "knocking." This, my friends, is the spirit that has rebuilt San Francisco; this is the spirit that has made such a wonderful success of the Panama-Pacific International Exposition in educating and

widening the horizon of all our people, and a success financially, which is unusual, as you all know, in an undertaking of this kind.

New York, from its position, took a prominent part in the success of this exposition. The people appropriated liberally of their money in order that New York should be properly represented. The Governor of the State, busy man that he was, gave of his time and influence not only that the State might be well represented but in order to help the exposition. It seems most fitting and proper that New York State should have taken this prominent part for the event celebrated the completion of the interoceanic canal, and meant more to the Empire State and the state of California than to any other two states in the Union. The people of the State are to be congratulated upon the man who was selected as chairman of the New York Commission, Mr Norman E. Mack of Buffalo. Mr Mack worked unceasingly that the influence of New York might be felt at this exposition and anyone who visited the exposition could not fail to feel and appreciate the influence of New York. And any of our own citizens who went there were bound to come away twice glad that they were New Yorkers.

Among the many exhibits that New York had at this exposition, probably the one that attracted the most attention was the most unique exhibit of our Education Department, showing, as it did, the most complete educational system in the world, a system under which any boy or girl, no matter what his or her station in life may be, can acquire not only a common school education but, also a college education.

I congratulate The University of the State of New York upon what it did at the exposition, upon the excellent showing that it made there. I congratulate the University of the State on being able to command the services of so able an educator as Dr Augustus S. Downing. Doctor Downing rendered invaluable service not only to the Department which he represented, but to the New York Commission and to his State. I take this opportunity to express to the University of the State and to Doctor Downing the appreciation of the New York Commission for the

cooperation of The University of the State of New York and the good work that they did in making the influence of New York State felt at this world's exposition. The grand prize was awarded to the exhibit from this State, not because of the power and the influence and the wealth of New York State but because New York State showed in this educational exhibit, in the best way, one of the best and most complete educational systems in the world, a system that was a revelation to our sister states and nations.

I congratulate the people of the State upon their educational system. I congratulate the people of the State upon the man who is at the head of The University of the State of New York, Doctor Finley. I congratulate the people of the State upon the men who compose the Board of Regents, men who are working every moment to advance the cause and progress of education throughout the State, the accomplishment of which purpose means a better citizenship, a better state and a better nation.

Doctor Finley, I take great pride and great pleasure in presenting to you at this time this award, this ribbon, which is in lieu of a medal which will be given to you at the close of the exposition. This award is given to the Education Department as being the highest award, the grand prize, for the best exhibit of state centralization of supervision, and with this goes the hope that New York State will ever maintain its high standard of excellence in education, science and arts.

PRESIDENT FINLEY: I think no one except President George E. Vincent of Minnesota could meet this situation. I will do the best I can in trying to represent the 13,856 schools, colleges, universities and other institutions that are represented in the exhibit which procured this award. I said last year that I wished we might have a chime of bells in this building that could, somehow, gather up every morning the sounds of the bells over the schoolhouses and the bells in the rooms that were tapped by the teachers, so that we might have here a composite of their vibrations every morning. But I am thinking that we have it. I read

the other day that someone has found a way to turn color into sound. We are turning sound into color.

I wish I could make you see that wonderful exhibit, whose light I suppose, Doctor Downing, is flashing tonight on the other side of this continent. When I first saw it in Washington I was so stirred that I went over to the White House and tried to get the President to come over immediately to see it. There is a map the size of the map yonder (indicating) showing every mountain, hill, valley, river, lake, village, city and town in this State. That is very interesting. I suppose, Doctor Clarke, this geologic map is very interesting, but the other map is infinitely more interesting than this because there is, for every school in this State, a little incandescent lamp the size of my thumbnail. Those lights come and go automatically: first, perhaps, a pink light, showing the Indian schools — there is one up yonder in the St Regis reservation, one for Niagara, one for Lake Erie, one in Onondaga. Then those lights disappear and there come — I can not tell you all of them — there come the red lights, the thousand high schools of the State, like a great body of red flowers. Then come the blue flowers; they are the libraries of the State, 518, as I remember. Then come the technical schools, the colleges and universities — different lights — and finally there comes a great blaze of white light, 11,642 elementary schools in this State. One can not see that exhibit without being stirred by it; and that which stirred me most was the single light glowing in a narrow valley up in the Adirondacks.

I thank you on behalf of those 13,585 schools scattered over this State. We have a permanent convocation of The University of the State of New York in that map. That will some day, I hope, be installed here and every morning there will be the chime of lights here as the schools are opened in all the length and breadth of this State.

I can not say adequately what should be said, but I am going to give this badge to Doctor Downing, that he may hang it up and take care of it, for he is responsible, more than anybody else, for the beauty and impressiveness of that exhibit. Doctor Down-

ing, I want you to stand up here at least and let our friends see you, and I want to put this into your hands, that you may take care of it.

REGENT ALEXANDER: Senator Whitney, I desire to present one who is known to us all, Dr John M. Clarke, the distinguished head of the scientific work of the State. An interesting event occurred today at the meeting of the Board of Regents. They passed a resolution congratulating Doctor Clarke upon receiving one of the highest academic honors which can possibly come to any American, the degree of LL.D. from Johns Hopkins University. It was a simple recognition of the fact which I hear from all the leading scientists of the country, that he is one of the two or three great scientific men in the United States. To him and to his distinguished associates in the scientific work of the State is due the great success of the exhibit which was made at San Francisco. Senator Whitney will again address you.

SENATOR WHITNEY: I am indeed glad of the occasion that brings us into these rooms where everything bespeaks so plainly the mineral resources of the State of New York. So great is the wealth and the influence and so diversified the industries and the interests of the State of New York that the average citizen is apt to lose sight of the fact that New York is also rich in her mineral resources.

Much credit is due to Doctor Clarke of the State Museum for the splendid manner in which there were exhibited at the Panama-Pacific Exposition the mineral resources of the State of New York. It is almost impossible for us to realize that in the year 1913 the product of our mines was over $42,000,000, an amount in excess of the product of gold from the states of California and Colorado combined. Doctor Clarke is to be commended for the exhibit that he produced at the exposition; particularly is he to be commended for producing the exhibit he did on the small amount of money that was made available. He gave the State a $30,000 exhibit on an $8000 capital.

I take great pleasure and great pride in presenting to Doctor Clarke, and, through him, the State Museum, this badge which represents a medal which will be sent to the Museum at the close of the exposition. The badge is a token which represents the highest award for the best collective exhibit in the department of mines and metallurgy. This grand prize goes to the exhibit of the State of New York and in presenting this to you I present it with the congratulations and the thanks and the appreciation of the New York Commission at San Francisco for the good work that you and your department did there.

DR JOHN M. CLARKE: I accept this award, Mr Commissioner, with reasonable pride and a very real satisfaction with your estimate and the jury's estimate of the merits of our exhibit at San Francisco, but I must say that I shall pass this credit on with equal satisfaction to my associate, Mr Newland, to whom really belongs the credit of organizing and planning and installing the exhibit, and inviting so successfully the cooperation of many hands in bringing it to this fruition as you have described it.

I have been told that the exhibit was creditable to the Museum, creditable to the commission, creditable to the State. I doubt, however, if there can ever again be an exhibition as creditable to the State of New York, the State Museum and The University of the State of New York as this. You said, sir, a moment ago that this was the greatest exhibit in the world. This is the greatest exhibit. With the Governor sitting alongside the Irish elk and the Commissioner alongside the mastodon, I am sure the combination is one which will not be equaled in many a day.

The commissioner has said that it is not widely known how high the standing of the State of New York is as a producer of minerals and oils. He has called your attention to the amount of our last annual production. I will add this statement which may interest you. Those figures represent the production of raw material. The manufactured minerals produced in this State, handled in this State annually, would finance the Anglo-French loan. That, I think, may help to give you a conception of New York's high standing among the mining states of the Union.

We hesitated, sir (addressing Doctor Finley) to go out on the Pacific coast among those great mining states. You will remember, perhaps, how we hesitated, how we thought of it, how we tried not to go, and how you compelled us to go, and most reluctantly it was that we went. Perhaps it was just as well, in your wisdom, that you did compel us to go. If we have done what you have said we have done for New York State so well on the capital that you allowed us, so much of that stands to our credit.

Now, Mr Commissioner and Your Excellency, we are glad to have you do us the honor of coming here tonight. This is a part of our new Museum. We are very glad indeed that you are here. We want you to understand that we have not yet opened this scientific museum to the public, but when it is opened it is to be the people's scientific museum, and the chairman of the museum committee and its director are exceedingly pleased that you are here tonight.

Please understand, if you will, that this scientific museum is the plane of contact between the people in the offices, the scientific experts; whom you do not see, and their researches, and the people of the State for whom it has been put together, the people who are entitled to know what these scientific researches mean and what they contribute to human happiness and the common knowledge. They are here, they are at the side, they are downstairs, and whoever chooses to come may find here an answer to any inquiry if he limits his inquiry within the bounds of things that we know about.

This is the New York State Museum. It is not anything else. It is not nibbling at the great world outside. We propose to have it a museum, a place where any citizen of this State or any other state can come and find out — we ought to have it so — anything that he wants to know about the scientific history of the natural resources of this State. Just now I am running a museum under the inspiration of the celebrated motto, a motto which at least has a similitude of a very celebrated motto, the one which Sidney Smith proposed for the Edinburgh Review: "Tenui

museum meditamur avena"; in other words, we are trying to run the museum on a diet of straw. Nevertheless, whatever you see here that is good, give us such credit as you think best; and if you see shortcomings here, possibly you will understand the reason. We are not through. We are not yet open. About six months ago it seemed wise for us not to keep the public out any longer, so we have allowed them to come in while work was going on as usual and I presume that more than 30,000 people have been into these halls within these past six months.

A twice-inspired man has said that these exhibits about us here are the memories of the State. They are the memories of the State. You will find them all about you through this long hall and this wing that runs off to the north. They are more than that. They are the actual, tangible, visible evidences of the fundamental constitution of the State, which can not be affected by any amendment or changed by any majority.

REGENT ALEXANDER: I want to say that we are all very grateful to His Excellency, the Governor, and Mrs Whitman, for their presence here tonight, and we are also very grateful for the great distinction with which Senator Whitney has performed his office among us.

THIRD SESSION

October 22, 1915

VICE CHANCELLOR VANDER VEER: I have the pleasure of introducing to you Regent Abram I. Elkus, who will preside over the meeting this forenoon.

REGENT ELKUS: I have the pleasure and the privilege of presenting to you as the first speaker of today's session Professor Nathaniel Butler, formerly president of Colby College, and now professor of education and director of cooperation with secondary schools in the University of Chicago, who will speak upon the subject "Liberal Education and the Time-Spirit."

LIBERAL EDUCATION AND THE TIME-SPIRIT

NATHANIEL BUTLER

Professor of Education, University of Chicago

There is a familiar tale of a student at Yale University, who, having finished his undergraduate course, appeared at commencement and received his diploma, went straight to the telegraph office and to his mother, in Chicago, announced the total result of the four years, as he conceived it, in a message of one word, "Educated." No doubt the young man meant a bit of humorous satire. However that may be, he used a form of speech not altogether uncommon.

One frequently hears the young graduate referred to as having done with his studies, completed his course, finished his education. It is not to be supposed, however, that any of us are under the spell of illusion upon that point. Rather are we agreed that if the institution has done its work intelligently, it has at best only prepared the individual to be educated; that the value of its work is to be found, not chiefly in what the graduate knows, but in what presently he will be able to learn. It is commonplace to say that the school is not the only educative agency; on the contrary, the

home, the neighborhood, the church, the press, the pulpit, climate and scenery — everything which acts upon us and to which we react is such an agency. And thus, education is for every man one of the great abiding interests of life, along with politics and religion.

But when we discuss education on an occasion like this we obviously do not refer to this lifelong process, but to that part of it which it is proposed to accomplish in the schools — institutional education. Regarding the term in this restricted sense we may say that the history of medieval and modern education involves the story of conflict between two main types of ideal, the humanistic and the realistic. That conflict, in progress for four hundred years, seems again in our own time to have become acute, nevertheless with brighter prospect for rational settlement than in any former period. As regards these hitherto opposed ideals in education, the problem of our time appears to be, not to attempt to settle their rival claims, but rather, ceasing to keep asunder what God hath joined together, properly to relate what we feel to be equally essential to the accomplishment of the educational goal.

I said that the conflict between humanism and realism appears at this moment to be acute. The nature of this opposition is perhaps nowhere more strikingly illustrated than in the rise and early progress of education in Germany. With the rediscovery of antiquity, in the movement originating in Italy in the fourteenth century, and in the spread of that movement to central and northern Europe at the opening of the sixteenth century, the interest of men shifted from the world to come to the world that now is. Man's possibilities here on earth, his rights and privileges, his greatness and his fame, became the main concern. This spirit has been well termed humanistic, for it impelled every man to make the most of this life and of this world. Fascinated by the classical civilization, its literature, jurisprudence, art, philosophy, and its view of nature, men said, "Let us restore antiquity and by so doing remove the evils of our age." Not yet was the main interest centered upon the formal mastery of classical style and the study of poetry and eloquence. It was the spirit and content

of the classical authors that was the main object of interest. " The revival of classical learning broke down the barriers set by the church; the feeling of kinship with its spirit, its art and philosophy permeated the western world, and in the admiration and imitation of those works of classical paganism men felt their relationship, not merely with Christians, but with the whole human race." [1]

In the very objective of the Renaissance lay the secret of its speedy, if temporary, loss of vitality. " Restore antiquity " was its watchword. The inevitable followed. The schools lost all concern for spirit and content, and gave their whole attention to imitation. Within sixty years from the time of Erasmus, the apostle of vital humanism, we encounter the great school of John Sturm, in Strassburg, where for ten years boys labored to acquire a correct and fluent use of the Latin tongue. For ten years we are told " Latin was exclusively taught, read, spoken, written, every school day four hours long." Form, style, fluency, eloquence were the ends; imitation the means. There was no concern for the content or substance of what was read, nor were the pupils introduced to history, mathematics, or natural science.

The reaction that followed this extreme of formalism seems to us to have been inevitable. The humanistic schools having lost all vitality, in turn lost all hold upon the nobility, on the one hand, and the people on the other. There followed a century during which the organized schools were utterly uninfluential. But *outside* the schools there was stirring a spirit of protest for reality, genuineness, utility; for education that has an intelligible relation to human life. Bacon, Descartes, Locke, Leibnitz, Harvey, and Newton embodied the new Time-Spirit. And with the opening of the seventeenth century the leaders of thought were inspired with contempt for the poetry and eloquence of the Latin schools and the keenest interest in the study of physical phenomena and the mastery of the material world. The Latin fetich disappeared from the schools. The vernacular was used in university classrooms. Humanism for the time ceased to control edu-

[1] Fischer, quoted by Russell in *German Higher Schools*, p. 17.

cation. Realism prevailed; and the humanistic *Gymnasien* gave way to the new *Realschulen.*

Neither the present purpose nor the time available permits the tracing of the utter eclipse in turn of this realistic interest by the new humanism that superseded it and prevailed during the second half of the eighteenth century. Inspired by the new spirit of democracy, it sought, not the mastery of the physical world, but the perfection of the human type. The spread of individualism leveled class distinctions. Over against the names of those who a century before had embodied the realistic ideal, one sees the new spirit incarnated in Lessing, and Herder, and Goethe, and Schiller, and Kant, and Fichte. "The new era," wrote Paulsen, "despises the utilitarianism so highly valued by the previous epoch. True human culture, and not utility, is its aim. It is characteristic of ignoble souls to appreciate only what is absolutely utilitarian, and to overlook entirely the importance of a free, beautiful, and perfect culture of the inner life." So far had the pendulum swung from the point where Francis Bacon stood when he exhorted men to turn from theories to the study of things.

The spirit of our own times succeeding the period thus characterized is believed, with satisfaction by some, with apprehension by others, to be prevailingly realistic. At this moment humanism is supposed to be on the defensive and to be waging a losing contest. In Prussia the *Realschulen* have fought their way to a place of equality with the classical schools. Among ourselves, we are hearing much of vocational education, industrial education, and training for economic ends.

Among those who have no sympathy with this supposed trend, some react to it with irritation and fear, some with ridicule. The writer of an article in a recent issue of one of our most respected magazines,[1] maintaining the case for "The Calumniated Collegian," is moved to satirical utterance by the following newspaper paragraphs:

Education formerly meant an ability to write polished Latin verse, to think in terms incomprehensible to the mob, and to feel a proper dis-

[1] *Atlantic Monthly,* June 1915.

dain for all things material; today it is being given the meaning of an ability to take one's part in industry, in business, and in the operation of the farm.

The best educated man of yesterday was the most helpless, where business was concerned. He knew much about the personal habits of the trilobite, could give accurate information concerning the sources of the drama and poetry of the ancient Greeks . . . but he knew less than nothing of making and selling things, while his knowledge of the farm came of memorized bits of pastoral and rustic poetry.

The writer proceeds to quote from a long speech delivered by the governor of one of our states at a recent educational meeting, in which he proclaimed the gospel of " More corn roots and no Latin roots." " Down with higher mathematics, with all else that leads to college but does not prepare for practical life."

Then follows a description of a new style of college commencement actually adopted in a northwestern state, at which " with appropriate comment, a young woman in a becoming big apron performed upon the stage a family washing, a youth in butcher's raiment cut up a dead sheep, and a future broncho buster gave an exhibition of colt breaking — all on the commencement stage — to the immense delight of an audience which had assembled in apprehension of some hours of exposition of baccalaureate plans for the regeneration of humanity."

More seriously, the writer of a recent notable article on " The Moral Failure of Efficiency " warns of the consequence of the tendency to regard all the values of education as comprised in the ability to read and write, and to turn out a piece of work. Thus:

If the present war is making some men brutal, it is also making most men humble. We had become sure of ourselves — sure at least that our foundation was sound. We had only to enlarge our rooms here and there, to alter their arrangements for the growing needs of our present democracy, to make of the world the comfortable place our hearts had desired. And therefore, while we were willing to change our institutions, we saw no need to change ourselves. Now, as though something had been thrust right up against our faces, we see that it is not so much a new government or a new church or a new industrial system that is needed, as a new and

fervent idealism that will warm and shine through all these. This is the right spirit in which to face the future, the only spirit that can justify a hope of something better. Looking about us, we see amid the utter wreck of all that we have and are, that our sole hope lies in the fuller unfoldment of humanity — unfoldment, education. The supreme failure [says this writer] which we have made in this thing is undoubtedly this — we have mistaken literacy for education. We have led pupils through the alphabet, and then to make room for those crowding behind we have shunted them off into trades and occupations. It is unheard-of extravagance to pay further attention to a man who can read and write and do problems in arithmetic. And while discussion goes on as to the advisability of adopting some innovation, there is one which we have already adopted. We have resolved to educate the hand. Our schools are to be turned into workshops, either because we do not see, or because we are incapable of entering the mighty field of the moralities, where the finer urgings and the powerful restraints of life are bred; from one end of the world to the other, we are shepherding the rising generation toward tools. To be capable of coordinating brain and hand in the production of a piece of work, that, and that alone, is to be the new education. And this is accepted as quite the proper thing, save by those who are still not convinced that the world is a factory, or man solely a workman. As the Greek was kindled with culture, and the Christian with faith, so to much the same fervor the present age is bitten with the passion for making things. We consume ourselves in order to produce something. We can not ripen, because it is a waste of time hanging upon the bough.[1]

The laughing and the serious pessimists are not the only ones heard from in these days of controversy among educational leaders and of confusion of the public mind. The Philistine also is heard and his convictions and hopes are often embodied in editorials whose writers in many cases may not have intended at all the implications which to the minds of multitudes of readers they seem to involve. In one of our great metropolitan dailies this editorial utterance appeared in June:

Some twelve thousand Chicago boys and girls will stand tremblingly on their school rostra and receive their eighth-grade diplomas this week; twenty-five hundred more will finish Chicago high schools. They will pass, as one well-worn class motto expresses it, "Out of the harbor into the sea."

[1] *Century Magazine*, June 1915, p. 187 ff.

Continuing, the writer says,

> It is Chicago's great misfortune that there is irony in that nautical expression. A great proportion of our public-school graduates are " at sea "; they are prepared for nothing, because we have not provided vocational training for them. In our tardy awakening to the fact that the majority of the eighth-grade graduates never finish high school, and that a majority of the high school students never enter college, we have only feebly readjusted our educational system to fit practical needs. Thousands of these graduates will slowly awaken to the knowledge of educational handicaps which are nothing short of tragedy. Some will overcome their educational impediments, just as a determined person overcomes obstacles which nature places in his way. But it is civilization's function to remove obstacles, not to increase them.

In my judgment every word of the editorial just quoted is exactly true. And the impression of the editorial upon the minds of thousands of readers is utterly false and misleading, encouraging the conviction that the thing most needed at this moment is the conversion of our elementary and secondary schools into trade schools. And the mischief of this arises from the fact that persons entertaining this conviction are in position to exercise practical influence in determining educational organization and procedure in their communities.

That these expressions truly represent the spirit of the time we can not believe. They are exaggerations of the satirist, the pessimist, and the Philistine. Every man must rejoice in the new realistic emphasis. The advocates of the broadest conception of education do not in the least discount it. It does, however, seem to be the proper time to emphasize the fact that the renaissance of realistic education is not to be interpreted as a movement to supersede a broader and more general culture, but rather as supplementing and completing it, and directing it upon life. The problem is not that of deciding rival claims, but of discovering relations. Both types of discipline are to be recognized as essential. In the enthusiasm for the new, let us not mistake it for the whole. We may generalize Abraham Flexner's striking formula and say that any educational discipline " is

enforceable only when it has an adequate sanction in social regard and a real point of discharge in the social organization. Men must believe in it. Something must depend upon it." Well, my thesis is that there is no lack of present recognition of the fact that disciples quite other than those just described have distinctly an adequate sanction in social regard and a real point of discharge in the social organization, that men do believe in them, and that something does depend upon them.

However, even if we admit that such expressions as these truly represent the audible and conscious demands of the Spirit of the Time, there can be no doubt that the Time is making actual and fundamental demands that can be met by no such education as that here described; and further, that already there is reaction to the recognition of the fact that there are practical values in education that are wholly irrespective of those secured by technical, professional, or any sort of specialized training; and that these values may be expressed in intelligible terms. That there is abundant recognition of this is shown now and then by the utterances of laymen which not seldom reflect the Spirit of the Time more truly than do those of pedagogical and social experts.

Not long ago I found myself in one of the larger cities of Iowa at a hotel table opposite a gentleman whom I had never seen before, but, after the manner of humankind, we did not permit the absence of previous acquaintance to interfere with conversation. In the course of the talk it became known to me that he was a successful man of affairs, owning a number of banks and factories in various parts of his state. In connection with these he said that he had occasion to employ a large number of boys and young men. "At what age," said I, "do you like to take these boys in your employ?" "If I had my way," he replied, "I would employ these boys at fourteen, put them into my factories, and train them up in the business." "What then," said I, "happens to the education of these boys whom you put into your factories at fourteen?" At that question a very interesting thing happened. One is familiar with the dissolving of a picture projected upon a screen and the emergence of another to take its

ace. A thing like this apparently happened before the foot-ghts of this man's consciousness. Up to the moment of my uestion he had been thinking of the boys whom he employed at urteen, but with my question these boys faded from before s attention, and in their place came his only son. I believe that e was not himself aware of the change, but his face lighted up animation, and he said, " Now you have asked what is to me ie most interesting of questions, concerning the education of a oy; for over here at Mount Vernon, at Cornell College, is my nly son. He will be twenty years old his next birthday, and am keeping him in college for two reasons: first, I want him o get an intelligent outlook upon life and the world before he narrows down his thought and energy to preparation for a special career. He knows that before long he must make his choice of his life work — whether he will go into engineering, law, medi-cine, commerce, or industry; but before he makes his choice I want him to get that intelligent and sympathetic attitude toward the common human life, which every man and woman must have, irrespective of his trade, calling, or profession; and second, I want him to discover himself, to come to an understanding of what, by his inherited and acquired tendencies and his native abilities, he is best fitted for. Some of my men in my factories say, 'Why don't you let us have Frank and train him up in the business?' And I reply to them, 'Not on your life, until he gets an education.'" Apparently, it makes a difference whose boy you put into the factory at fourteen.

So far as this man's attitude toward his own son was concerned we are agreed that he was right. What did he mean? Is it not this: that wage-earning ability, or even technical and professional skill, does not comprise the total value of education; that there are values in life, and therefore in edu can not be expressed in economic terms; and that t' of a cultivated man or woman and the production o neighbor and citizen are just as distinct and indisp of the training of the schools as the productio workman.

From every consideration of the relation of education to life there always emerge these two outstanding types of emphasis or interest. However we may designate them — realistic and humanistic, cultural and practical, liberal and vocational — under whatever names, they come forward and urge their respective claims. In colloquial terms we are distinguishing them as vocational on the one hand, and, on the other, cultural and civic. Of course, all true education is vocational. For it is just as truly a man's calling — a calling for which specific training is prerequisite — to react to the finer things of life, to art, music, literature, courtesy, friendship, religion — I say it is as truly a man's vocation to react to these as it is to perform a piece of work requiring technical skill. And if we could only form new associations with the word " vocational," this distinction would cease to vex and confuse; and we should speak of the educative process *as a whole* as involving, on one hand, training for those vocations in which all the neighbors must participate in common, and on the other, training for that specific vocation which differentiates each man's technical endeavor from those of his neighbors. There are, however, let us say again, these two types of educational emphasis — the vocational and the nonvocational. And these two are forever distinct in their aims. No matter how far the vocational may press back or up, or be incorporated into the nonvocational program, no matter how much the one may enrich the other, the one is not, and never can be, the other. One aims at technical expertness, the other at breadth of view, freedom of spirit, social intelligence, and social sympathy. And it is at this moment a matter of first-rate importance that these two types of educational emphasis be felt to be distinct, coordinate, not antagonistic, not even mutually exclusive; and that the problem, so far as they are concerned, is, not to determine an issue between them, but rather to discover how these two essential elements in education are to be preserved and related.

It is this specific emphasis in education which is utterly irrespective of vocational aims, which on the contrary proposes cultural and civic ends, that I understand and mean by liberal

education. And my thesis, restated in different terms, is that the Spirit of the Time is making distinct and imperative demands that can be met only if we keep steadily in view the immediate and practical and essential values of liberal education coordinate with that whose values are expressed in economic terms.

One may find an illuminating statement of this faith if he will take the pains to read the report of the president of Amherst College printed in June 1914. All the world knows the position that this college took in 1911 when its scientific course was discontinued and it frankly committed itself to liberal culture. It is not pertinent at this point to debate the question as to the motives that led to this action. That the college took this position is the point significant for our present purpose. At the very outset of the president's statement a matter important for this discussion is made quite clear, that the term "liberal" is not synonymous with the term "humanistic," as the latter term is ordinarily used and understood, though it seems precisely synonymous with the meaning of the term as expressed in the aims of the earlier humanists. The devotion of Amherst College to the ends of liberal education did not mean that the sciences were abandoned and that the greater part of the instruction was henceforth to be in the ancient languages. Upon this point the president wrote: "The abandonment of the science course does not mean the giving up of science instruction." And quoting with approval an official utterance of his trustees, he continues: "The value of the ancient classics, that is, the Greek and Latin languages and literatures, is recognized. But there are other knowledges that are requisite to a liberal education — history, philosophy, mathematics, political science, economics, music, the literature of one's own tongue, German and Romance languages and literatures. Certainly a liberally educated man should know something of these great experiences of the human race." It is apparent that the writer of this report conceives liberal education as definable, not in terms of the studies that it embraces, but of the ends proposed and accomplished, for he adds, "We are planning to give

our students the essentials of a liberal education, to make them sharers in the intellectual life of their people and of their time."

It would be extremely difficult to find or to frame a more direct and intelligible expression of this sense of the relation of liberal education to the needs of the time than one finds in the words, not of a representative of one of the old foundations of the East, but in those of the president of a western institution, almost the youngest in the sisterhood of colleges. The president of Reed College, at Portland, Oregon, after frankly expressing his judgment that the "new endeavor to bring to the pupils of each grade the kind of education which school statistics prove that the majority of them will immediately need is a hopeful tendency" because, as he remarks, "the stability of a democratic community depends in the first instance upon the widest possible extension among its people of the capacity for productive labor," adds:

> But there are careers of vast importance to mankind for which all the technical and professional schools of today seem to offer no broadly valuable preparation. The world needs today, as it has always needed, ministers of the gospel with the zeal and inspiration of the missionaries of old. The world needs today, as never before, genuine leadership in the realm of journalism. The world needs today, more than it can know, leaders equal to the growing opportunities for improving human life in manifold forms of social service. The world needs today in commerce, in manufacturing, in banking, in mining, in distribution, in transportation, men with a conception of the meaning of their enterprises and their opportunities far beyond the scope of technical preparation. The world needs today, in shameful measure, available men and women equal to the tasks of leadership in the government of our states, of our nation, especially of our cities.

Are these merely the views of the scholar and the special pleader? What in fact is happening? How is it faring with the colleges that are known to be devoted chiefly to liberal education? Is the spirit of our times, justly and frankly utilitarian, really indifferent to results that have no bearing on specialized or vocational skill, values that can be expressed only in terms of individual and civic intelligence?

In order to gather some first-hand evidence upon this point, letters were lately sent to some half dozen American college presidents, asking specifically whether the patronage of these institutions indicates that the present emphasis upon palpably utilitarian results seems to be accompanied by a diminishing confidence in the values of liberal culture. The three questions were these: (1) Is the enrolment of your college decreasing, or holding its own, or increasing? (2) Are the graduates from your liberal courses finding employment with industrial or commercial concerns? (3) Do you know of any steady or increasing demand on the part of industrial or commercial firms for college graduates? Replies to these questions were received from the presidents of Amherst, Bowdoin, Colby, Colgate, Earlham, Reed, De Pauw, Beloit; Dean Ferry of Williams College, Dean Marshall of the University of Chicago, President Bryan of Colgate, and President Faunce of Brown University. I have thrown together the following sentences taken from these letters.

DEAN FERRY, Williams College: The enrolment of students in our college shows plainly that the demand for liberal education is fairly permanent. Our number has remained practically stationary at our fixed maximum of five hundred, after first reaching it a half dozen years ago. We have still the great number of demands for our graduates from commercial and industrial concerns except so far as that number has been modified temporarily by these trying conditions in business circles.

PRESIDENT ROBERTS, Colby College: When I was in college practically everybody was looking forward to being a lawyer, or a doctor, or a minister, or a teacher. In our own college there is a yearly increasing number of those who are planning to engage in some sort of business as a life work. Indeed, I think one of the reasons why college attendance is increasing everywhere — and by "college" I mean the sort of institution that puts the emphasis on so-called "liberal" training — is that it is the growing conviction that college is the best place for a boy from eighteen to twenty-two, regardless of what he plans to do in after life. It is coming to be pretty generally believed, other things being equal, that the man who spent the years from eighteen to twenty-two in college will, by the time he is thirty or thirty-five, have caught up to the man who went from high school into business, and by the time he is forty or forty-five, will have far outstripped him. This theory may be wrong, but it is

gaining ground all the time. I don't believe you can find a business man who has had the liberal training of the college, who regrets the time so spent.

THE PRESIDENT of De Pauw University: Our enrolment is steadily increasing. Graduates from our liberal courses find employment with industrial and commercial concerns. There is a steady demand from these firms for our graduates as employees.

PRESIDENT HYDE, Bowdoin College: More of our graduates are seeking and finding positions in commercial and industrial concerns.

REGISTRAR GOODALE, Amherst College: The A.B. course enrolment has been showing a steady gain for the past few years. I should say that at least 40 per cent of our graduates are going into commercial lines of activity.

PRESIDENT KELLY, Earlham College: The past five years have been the most successful years this college has ever had from the three standpoints of endowment, equipment (personal and material), and numbers. There were more students enrolled in the college the past year than ever before, and there is no sign of decrease. The most popular courses are the "old line" subjects — literature, languages, history, science, and mathematics. The demand for Latin and Greek is not so great. But on the whole, the subjects that made up the courses of study in the college of the past are the subjects that students are seeking in college today. My observation is that business men are more ready than ever before to take college graduates into training. So far as I have observed, this demand from business men is greater than the supply. In Indiana, where the vocational idea is being developed in conformity to the law, the ideals of liberal education are not deteriorating.

DEAN MARSHALL, College of Commerce and Administration, University of Chicago: I am quite clear that nearly all the so-called objection to college training for business men has been opposition not to college *training* but to *lack* of training. It is worth while to bear in mind that the business community has never objected to liberal education. So far as I know, they have always been in favor of it. I suppose that no one would deny that the better colleges of commerce in these present days are giving a cultural background that may with propriety be called distinctly liberal. I think that there is no question that the business community is looking with increasing favor at the graduates of our colleges of commerce. There is no question that increasing numbers of our college graduates are going into careers of commerce and industry.

FLORENCE M. REED, Secretary to the President of Reed College, Portland, Ore.: The first class was graduated from Reed College in June 1915. Of the twenty men who took their degree, four will continue their work in professional schools and eight or nine will teach. Most of the others have already taken positions with industrial or commercial concerns. So far as I know, every graduate who wished such a position has been able to obtain it.

PRESIDENT BRYAN, Colgate University: The enrolment at Colgate has increased steadily and rather rapidly, passing from 330 to 570 in six years with no special effort to secure students. Our students find employment in industrial and commercial concerns. We can not supply the demand now on us. There is a steady and increasing demand on the part of industrial and commercial concerns for college graduates for employees, and I have not heard one concern object to the so-called college education, suggesting that there should be more direct technical training.

PRESIDENT FAUNCE, Brown University: The great majority of the graduates of Brown University find places in commercial and industrial enterprises. The largest business houses and corporations, such as the Standard Oil, Swift & Co., and the largest insurance and trust companies, are constantly writing to our eastern universities and asking us to recommend graduates to enter their employ. Some of these corporations definitely state that they no longer expect that their important positions will be filled by young men who have worked up from the lowest places to the highest, but they prefer to take college graduates who have no business experience, but are versatile, alert, with some knowledge of economics, history, and social science and with evidence of capacity for executive work.

The United States Commissioner of Education, whose utterances as to matters of fact and of opinion command the highest respect and may be fairly accepted as interpretations of the Spirit of the Time, states that in the decade from 1900 to 1910 the productive endowment of the colleges increased 65 per cent. Their incomes exclusive of additions to endowments increased 173 per cent. Their faculties grew 61 per cent and their student bodies 67 per cent. And he adds, as an expression of his own judgment, "The best interests of the civic and industrial life of the country demand that a larger percentage of its citizens should have the preparation for leadership and direction of affairs which the colleges are supposed to give. Every-

where," he continues, " the importance and necessity of education for civic, economic, social, and spiritual welfare are recognized more than ever before."

My interest in this subject is not merely academic. It involves an issue of practical importance, particularly for young men and women who have enjoyed the advantages of college and university training. It does not involve the conclusion that we should attach anything less than the utmost importance to that department of educational activity that is controlled by the motive of preparing the individual specifically for a career, but it does involve the conclusion that we should not allow ourselves to lose sight of the coordinate importance of that other department of educational activity that proposes utterly different ends. For it is everlastingly true that the things men live by are work, play, love, service, and worship. And we are dangerously near misinterpreting the Spirit of the Time, turning work into drudgery and so losing sight of the things men live by, in our absorption in material things and the mastery over material things. Thus our whole educational emphasis is individualistic. We do our best to fill the graduates chiefly with thoughts of what their education and training will enable them to get out of life and the world. Liberal education, on the other hand, is social. It emphasizes the value, not merely of what a human life contains, but the value of its output. Its fine expression is the utterance of Terence,

Homo sum; humani nihil a me alienum puto.

As fine an utterance of the spirit of liberal culture is that one of Senator Root, who has lately said, "After some centuries of the struggle for the rights of equality, it may be that the world is about to enter upon a struggle for the rights of inequality." And one can not help believing that that struggle has already begun in view of the conviction expressed on every side that the obligations of wealth are to poverty, the obligations of power to weakness, the obligations of knowledge to ignorance. We seem to be realizing and to be reorganizing society

upon the principle declared by Matthew Arnold that "the purpose of culture is, not to make an intelligent being more intelligent, but to make reason and the will of God prevail." The ends of individual culture are found, not in the cultivated individual, but in the world about him.

Two men who speak with authority have given convincing descriptions of these ends. The late William James shortly before his death gave a public address in which he pronounced his opinion as to the value of liberal education as a social asset. I do not quote him verbatim. In substance, however, he said, "I have been giving much thought to the answer to this question, How is the community justified in spending so much money to make you an intelligent man or intelligent woman? and I have concluded that it is chiefly for this reason: Liberal education enables you to know a good man when you see him." This seems at first to be no answer at all. And when one learns that the address was given to the girls of Barnard College, it has in it a touch of humor. For surely any education that enables a young woman to know a good man when she sees him is practical education — I would even call it vocational education. But, as he proceeds his meaning becomes clearer. "Liberal education," he says, "makes you demand always the first best, and renders you incapable of being satisfied with the second or third best. It makes you know a good human job when you see it and a good human workman when you see him." But further, and his meaning becomes still clearer: "one of the most fatal things for a democracy would be that the people at large should lose a sense for the best and become content with the second or third best, and one of the most vital things for a democracy is that we should insist that our best men should lead us and that we should follow them." Now we know precisely what Professor James meant by liberal education being a social asset. For any machinery that will keep up the supply of those who will demand that our best men and women should lead us, and that we should follow them, is valuable machinery. Our schools of liberal education are just that machinery. So much for the social value of liberal education.

As an individual asset liberal culture has been characterized by a New England college president in the following terms:

PRESIDENT HYDE, Bowdoin College: To feel at home in all lands and all ages; to count nature a familiar acquaintance, and art an intimate friend; to have a standard for the appreciation of other men's work and for the criticism of one's own; to carry in one's pocket the key to the world's library, and feel its resources behind one wherever he goes; to make friends of hosts of fellow students who will be leaders in every walk of life; to lose oneself in generous enthusiasms and in cooperation for common ends; to form manners with fellow students who are gentlemen, and to form character under teachers who are Christians — this is what the college offers for the best years of one's life.

To know how to get the best out of life, to stand for the best in life, to find one's place and to do one's work — nothing less and nothing else will meet the actual demands of the Time-Spirit. And the discipline that proposes this will alone prepare the individual for that complete living which is the goal of education.

And it was of American schools as committed to such discipline that a distinguished citizen of this State, emphasizing the assertion that the vast sums of money spent upon the schools is wisely invested, said: "He who gives money to the hospitals gives it wisely and well; he who gives money to the asylums also gives it wisely and well; but he who gives money to the schools gives it best, for" said he, falling into the language of the railway, familiar to him, "the money that goes to the hospitals goes for repairs, but the line can never be made as good as new and the earnings are not sufficient to keep it going; the money that goes to the asylums where are the incurable, incompetent and bad, that is where humanity is in the hands of a receiver, and the money goes to keep the receiver in funds to keep a bankrupt concern going; but the money that goes to the schools is spent for construction — a new line, new cars and new locomotives. The line runs through the region where God's acres have never yet felt the kindly influence of the plow. It runs past the spot where the mill may be built, through the regions where homes

must be established, where towns and cities may spring up, and it carries out and distributes right and left the teachers, the mariners of God for the enlightenment of mankind and the salvation of the republic."

REGENT ELKUS: The next topic to be discussed this morning is that of "The Junior High School," and I have the pleasure of presenting as the speaker upon that subject Mr Herbert S. Weet, the superintendent of schools of the city of Rochester.

THE JUNIOR HIGH SCHOOL

HERBERT S. WEET

Superintendent of Schools, Rochester, N. Y.

This paper is simply a statement of the scope and organization of the first junior high school to be opened in the city of Rochester. That school has been opened less than six weeks and has consequently demonstrated nothing so far as its actual work is concerned. Because of this I felt very reluctant about bringing to you this morning a discussion on this particular school. On the other hand, there seem to be two reasons that justify this discussion. One was a request from one whom we all loved and respected, one who has so recently passed from among us. Doctor Bardwell, in a letter to President Finley, under date of September 11th, only a little more than a month ago, said by all means bring up for discussion the junior high school, but give it practical consideration, not academic discussion. Then, also, this particular type of school organization is under discussion in many communities in the State of New York and therefore this paper is given, solely for whatever suggestions it may contain for you who are facing at the present time similar problems.

The subject of this paper would be more accurately stated if it were to read "A Junior High School," for the paper is a somewhat detailed statement of the plan, scope and organization of the first junior high school to be opened in the city of Rochester.

Two years ago the city of Rochester found, among its other school building problems, a serious congestion in one particular section. This section is more thickly populated than is any other section of equal area in the city. It is fairly cosmopolitan. Practically every nationality usually found in our American cities is represented there. There also are represented the unfortunate home conditions only too often found in most large communities, as well as the sound and wholesome home conditions of the great middle class of this Commonwealth.

Seven elementary schools were concerned in this particular problem. With but one exception each of these schools consisted of a kindergarten and eight grades. One school had the kindergarten and six grades only. Practically every building was overcrowded, and additional room had to be provided. Plans had already been drawn for additions, to two buildings only, when the board of education took under consideration the plan of a central building in which might be gathered the pupils of the seventh and eighth grades of the surrounding schools, thereby giving the needed room and leaving these schools easily accessible for the younger pupils of the first six grades. The cost of these two additions alone would exceed $100,000, and it was estimated that the cost of all the additions required would fully equal, if it would not exceed, the cost of a central building. Six of these seven schools were, roughly speaking, in the circumference of a circle while the seventh was approximately in the center of that circle. No one of these surrounding schools was scarcely more than one-half mile from the central grammar school building, thus making the maximum distance to the central building not excessive for seventh and eighth grade pupils.

There was also another building problem which seemed to favor this central building plan. The East High School, which serves this particular community, was also overcrowded. If, then, the seventh and eighth grade pupils could continue their ninth year or first year high school work in this central building, some measure of relief would be afforded to the East High School.

These conditions, therefore, pointed to the wisdom of the six-three-three plan of organization for this community.

On the educational side there seemed to be equally strong reasons for adopting this plan. Rochester, like most cities, has the single teacher plan of organization in the upper grade. Semi-annual promotions prevail, the usual common school subjects, including drawing, music and sewing for girls, are taught by the same teacher, while a weekly two-hour manual training lesson for boys and a corresponding lesson in cooking for girls are taught by special teachers. We were, however, conscious of the fact that in every seventh and eighth grade group four type needs were found, no one of which was being adequately met, nor by the very nature of the organization could be adequately met, under the conditions that prevailed. We had, first of all, in each grade group certain boys and girls who are going on to high school, there to take the general or college preparatory courses. For these we felt the urgent need of an opportunity to begin the study of a foreign language, for example, while they were still in the upper grades. In the second place, we had in each grade group certain pupils whose sole ambition was to get the best possible preparation for the business office. Some of these planned to go on into the commercial courses of the high school, while still others through choice or necessity were to withdraw from school upon the completion of the eighth grade. Here again was the type need that was not being met. Then again in each grade group were girls who would be called to work in the home or in the trades as soon as the grammar grade work was completed. For these, much more attention to the household arts seemed desirable. Lastly there were certain boys, and the number of them in this particular community was large, who would go to the machine shop, the print shop, and other trade lines as soon as elementary school days were over. For these, more work in the industrial arts was important. It was thought, therefore, that if a sufficient number of these pupils could be gathered in one central building, each type need could be met in a way consistent with economy and adequate instruction.

I sometimes wonder whether we as school men are alive to the importance of these needs. On a screen in the child welfare exhibit of the San Diego Exposition, I saw these astounding figures. I can not vouch for their accuracy. I give them to you exactly as I copied them from the screen: "Of all the children in the United States between the ages of fourteen and sixteen, only one-eighth of them are in school." "Every year in the United States, two million children fourteen years of age or under leave school and go to work without knowing where that work is likely to lead." "Of all children in the United States who leave school at the age of fourteen or under, less than one-half of them have gone beyond the fifth grade." These figures call for most serious reflection on our common type of school organization in the upper grades of the elementary school.

But as regards Rochester and this particular problem, the central grammar school referred to was a comparatively new building, having been first occupied in 1908. It was furthermore the largest grammar school in the city. It had a large assembly hall, a gymnasium, shower baths and a swimming pool, a library and other facilities which seemed to adapt it admirably for junior high school purposes. It was lacking, however, in adequate shop room. It was decided, therefore, to add to the building the necessary shops and use this plant for the first junior high school. A new elementary school building was erected for the kindergarten and first six grades of this grammar school.

The lines of work in this junior high school have already been indicated. They are the academic, the commercial, the household arts, and the industrial arts. At the present time no differentiation in courses is made until the beginning of the seventh A, or latter half of the seventh grade. This allows one-half year in which to study the needs, ability and interests of each pupil. No pupil is assigned to any one of these courses until the home has been consulted, the entire record of the pupil in the elementary school studied, and the judgment of the present teacher secured. Even in the seventh A grade the differentiation lies in subject content rather than in subjects. All pupils, for example,

continue arithmetic, the application, however, in each course being adapted to the nature of the work in that course. The boy in the industrial arts course finds practical application of his arithmetic along trade lines, while the pupil in the commercial course finds special application along business lines. This is illustrative of the general principle of differentiation throughout the seventh A work, so far as the book subjects are concerned. At this time also the pupils of the household arts and industrial arts courses begin to spend one-third of their time in shop or manual work and the remaining two-thirds in book work.

There is a twofold reason for this conservative differentiation during the first year of work in this junior high school. In the first place, as we felt the need of half a year in which to canvass all the conditions of any pupil before assigning any differentiated work, so we felt the need of another half year in which to verify the assignment of each pupil. In the second place, the work involved in preparing detailed courses of study, even for the differentiations made, was so great that it would have been very unwise at the beginning to have attempted more pronounced differentiations.

At the beginning of the eighth grade or second year of junior high school work a sharper differentiation takes place. Here the study of foreign language and general mathematics, including arithmetic, concrete geometry and elementary principles in algebra, is begun by the pupils in the academic course. All the pupils here expect to go on into the general and college preparatory courses of the upper high school. The foreign language, Latin for example, and English grammar and composition, are taught by the same teacher, while the literature of the English work is taught by the teacher of history and civics. Elementary science, drawing, music, penmanship and physical education, together with three hours each week of household arts for girls and shopwork for boys, make up the remaining schedule for the pupils of the academic course. This shopwork for the boys of the academic course is taken in the regular shops and is given by the regular teacher of shopwork. Thus the manual training is linked

with practical problems and is removed from the general and disciplinary field in which it has been held all too long. The same principle applies to the girls of this course in the household arts work.

In like manner no specialized work of secondary grade is attempted in the other courses until the ninth year, or regular first year high school period, is reached. In the industrial arts course, the following lines of shopwork are given: machine, sheet metal, gas engine, printing, plumbing, cabinet making, and wood finishing. From the time the boy begins his work in this course at the beginning of the seventh A until he reaches the first year regular high school period, his time is spent not in any one shop but in all these shops, giving thereby a certain number of weeks to each. If at the end of this time, therefore, he must go directly into the trades, he will have had some insight into the field of each and some hand training, consistent with his maturity, that will be of service to him. On the other hand, if he is to continue his school work along the trade lines he can with reasonable intelligence select his specialized trade. In other words, this work up to this point is prevocational rather than vocational.

Those of you who are familiar with junior high schools will recognize in this a very conservative differentiation. In some junior high schools, for example, pupils begin specialized commercial subjects such as shorthand and bookkeeping as soon as they enter the school. This means at the close of the sixth grade. In like manner the regular first year high school algebra course is begun at the seventh A period and completed at the close of the eighth. Thus one and one-half years are taken for a regular high school study that would have been completed in one year had the study been deferred until the usual high school period. This principle prevails throughout.

These two types of differentiation are in strong contrast. The one assumes that all seventh and eighth grade pupils are able to do regular high school work, and it puts the major emphasis upon economy of time. The other assumes that the great body of seventh and eighth grade pupils are not ready for regular high

school work, and puts the major emphasis not upon economy of time or the opportunity to take a greater range of subjects, but rather upon a more thorough grounding in the subjects already given. Both are experimental and both are worthy of careful study. So far as Rochester is concerned, we are convinced that the differentiations made are meeting the type needs of the seventh and eighth grade pupils much more adequately than they have hitherto been met. When under this differentiation we find a group of pupils able to go more rapidly than the great body of pupils, we shall provide for them through special organization. We shall furthermore not close the door of the upper high school to the pupil of the industrial arts course who at the close of the eighth grade may desire to take the college preparatory courses of the upper high school. He will not have had the foreign language and the general mathematics of the eighth year, but even so he will be quite as well prepared as are the eighth grade pupils of our other schools who are not getting the advantages of these differentiated courses.

The school day begins at 8.30 and closes at 4.15, with one and one-fourth hours for noon intermission. This makes the school day six and one-half hours in length. This day is divided into four periods of one hour and thirty minutes each for actual instruction. During this time the entire school work of the pupil for the day is to be done. This gives a school day and a school period of sufficient length to provide for both the preparation and the recitation of lessons. We are assuming that supervised study or intelligent training in the preparation of a lesson is quite as definitely an obligation of the school and is fraught with consequence quite as important to the child as is the recitation. This assumption is based upon two facts and a theory. The first fact is that our pupils show the need of such training; the second is that the vast differences in home conditions result in a most undesirable diversity when outside preparation in the home is depended upon. The theory is that the growing boy and girl, particularly of preadolescent and early adolescent age, have a right to the opportunity of doing the day's work during the day.

The question naturally arises, Is not this day too long for both pupil and teacher? The answer is, We do not know, but we propose to find out. It all depends upon so many factors, time for the discussion of which is not possible within the brief limits of this paper. The alternating of the subjects which require intensive mental effort with those subjects which do not require this effort, and the few minutes of relaxation even during the former, when windows are thrown open and simple physical exercises or games are indulged in, are two important factors. The fact that in charge of this work are experienced grade teachers who know so well how to take advantage of such opportunities will suggest much in the minds of those familiar with the problem.

The selection of teachers for such a school is at the same time the most important and the most difficult problem presented. Assuming that teaching experience is indispensable, the choice lies between the experienced high school teacher with college training and the experienced grade teacher, usually without college training. The former will be strong in subject knowledge but not so strong in their knowledge of seventh and eighth grade boys and girls. They will furthermore be inclined to regard work in the junior high school as a less advanced position, even though salary conditions are the same. The latter will be less strong in subject knowledge, but stronger in their experienced knowledge of upper grade children. They will furthermore regard work in the junior high school as an advancement and will be conscious of the need of supplementary training. This attitude of mind speaks volumes in favor of the experienced grade teacher.

Once it was decided to select experienced grade teachers, the problem of intelligent selection presented itself. Accordingly one year before the junior high school was to open, a series of Saturday morning institutes was begun. Classes were organized in Latin, German, English, elementary science and mathematics. These had to do with applicants for teaching positions in the academic course. Specially trained teachers were available for the commercial, household and industrial arts courses, though Saturday morning institutes were organized and carried on through

the year in these courses also. The major emphasis in these latter had to do with courses of study.

To these courses were admitted every experienced grade teacher in the system who met the minimum requirements and who cared to apply. Every applicant for a position as teacher of mathematics in the junior high school must have had, for example, the full mathematics courses of the upper high school. To continue with this subject of mathematics as illustrative of the principle which prevailed in these institutes, three definite things were accomplished. In the first place, an opportunity was given for making in outline a course of study in general mathematics for the eighth grade or second year junior high school pupils of the academic course. It was exceedingly important that this should be done and that it should be done with great care, since this course was to prepare the pupil for the specialized mathematics courses of the upper high school. Furthermore, no textbook had been written to meet this particular condition. Had we confined ourselves to the arithmetic or taken the straight high school course in algebra, the task would have been simple. The institute was in charge of the head of mathematics in the high school to which the pupils of this particular junior high school would later go. He knew the high school needs and was naturally in a position to indicate the best line of preparation. In the institute class, on the other hand, were the experienced upper grade teachers with their knowledge of the capacity of upper grade pupils. These seemed to be favorable conditions for working out courses of study. The working out of such courses, therefore, was one important thing to be done in these institutes. In the second place, these institutes gave to the grade teachers an opportunity for subject matter review in algebra and geometry. And lastly, the work of the teachers in these institutes constituted one important factor in the ultimate selection of teachers. What has been said of this course in general mathematics was equally true in principle of each of the other courses.

At the close of the year each one of these teachers met our board of examiners and received a rating. The factors which

entered into this rating were: length of experience, quality of experience, professional training, personality, and Saturday morning institute work. Selection was then made in the order of ratings given, and each teacher selected was given an initial salary of one hundred dollars in excess of what she would have received had she remained in the grades. Later salary advances will be determined solely on merit and not according to any fixed schedule.

In the light of what has been said, the general organization of the school can be presented with comparative brevity. There are no departmental heads as we know them in the usual high school organization. At the head of the school stands the principal, a strong, experienced grammar school man. Associated with him and giving his whole time to the instructional side is a director of junior high school and academic work. He also is an experienced grammar school principal of exceptional ability in this particular field. His task is to relate and coordinate the academic work of the entire school, regardless of the department in which it is given. This makes for unity and greatly facilitates the transfer of pupils from one course to another when there is a demonstrated need. One man is in general charge of the shops, one woman has the corresponding place in the household arts work, and the director of commercial education for the entire system is taking immediate charge of the commercial department. The high school departmental heads who carried through the institute work of last year are consulting engineers. Their interest has been pronounced and their contributions important. In fact, in the main they are coming to the school for a regular period each day, there to teach a class of eighth grade pupils, while the regular teacher and often the director of academic work are present also to offer their contributions and assistance. Such is their desire to know at first hand the powers and limitations of the grade pupil. This ought to contribute much to the solution of another commonly recognized problem, that of securing a closer working relation between the upper grades and the high schools.

This is an exceedingly simple type of organization and it will doubtless impress some as being too simple. On the other hand, those who are familiar with the usual departmental work of the upper high school, which only too often becomes compartmental, will find at least a partial defense for the plan outlined. As later junior high schools are organized in Rochester, this director of academic work will extend his field as the unifying force over all, and such additional subdirectors will be assigned as experience proves desirable.

In conclusion, I feel again the need of reminding all that this school is less than six weeks old. We simply stand at the beginning of a long and difficult task. Doubtless many changes will have to be made, but they can be made, for we are not irrevocably committed to any feature. What has been done thus far simply represents the best that we have known how to do under our own local conditions. If, however, we shall meet only in a small way the real needs of these upper grade boys and girls, standing as they are at this early adolescent age, when new desires, new interests and new capacities are just emerging, we shall have made no small contribution to a most important educational problem.

PRESIDENT FINLEY: I suggest that we all rise in our places and stand in memory of Doctor Draper, while Superintendent Gorton tells us for a few moments about the design for the proposed memorial.

CHARLES E. GORTON: I shall be as brief as I can and shall say much less than I would like to say. The proposition was made to erect a memorial to Andrew S. Draper. A committee was appointed to take the matter in charge. The committee has had many meetings and given much consideration to the subject. The question arose as to where this memorial should be placed — manifestly in this building — either inside the building or in immediate connection with it, and as to the form it should take. The committee has examined a great many different models and finally has agreed upon one of which I will speak a moment later.

The committee decided that the memorial should be placed inside the building somewhere near the entrance in as conspicuous a position as possible. In considering that matter it brought into the conference the architects of the building, and presently secured the services of Mr Keck, an artist of New York who has spent a long time abroad, who prepared the figures that now stand in front of this building, and who has done much noteworthy work. He was a student of the great St Gaudens and a coworker with him, so that the committee feels that the matter of its preparation is in the hands of a thoroughly competent artist. Finally the form was adopted of which a small model now stands in the main entrance to the building.

In the first place, the committee thought of a bust and a plaque on which suitable inscriptions might be made; and afterwards, largely through Mr Keck's design, decided in favor of the form now presented for your inspection. This model was sent here solely for your inspection and advice. The committee will later come around to you and hold out its hand; and the committee feels that inasmuch as there is to be an effort not to beg of you and the rest of the teachers of the State, but simply to take money from you, that you are entitled to have something to say as to what this model shall be. The committee asks that you inspect this model with the greatest care. It is to be life size and to bear various inscriptions. The inscriptions now on the model mean nothing; they are simply space fillers. The real inscription will be announced later. The committee therefore asks that you inspect this model with great care. Whatever your criticisms are, will you kindly send them to the Commissioner of Education and the committee will be very thankful indeed for just as full, just as thorough, and, for that matter, just as drastic suggestions and criticisms as you may make. The sum of money needed will necessarily be rather large; I should say as a minimum not less than $10,000, and that we must have; but is it not worth while in memory of this great man — the man who conceived this building, on whose heart it so rested in the last years of his life, the

man who was the first Commissioner of Education under the organization of the department in this State, the great Commissioner, the noble man as we knew him. We ask these suggestions now, as we shall later your contributions and your help.

PRESIDENT FINLEY: This Convocation is notable in its content. Not only is every institution in this State represented, I mean every type of institution, but we have representatives from without the state. I notice two. One, the chancellor of the University of Pittsburgh, and another the president of the University of Iowa. I suggest that these gentlemen be invited to the stage, and with them another. We have made a remarkable capture this morning. We have a real poet in the audience; John Kendrick Bangs is a member of our convocation. We do not wish him to escape, and so I suggest, Mr Regent, that these gentlemen be invited to the platform.

REGENT ELKUS: The gentlemen are cordially invited to come to the platform.

(The three gentlemen — Chancellor McCormick, President McBride and Mr Bangs — were then introduced to the audience by Doctor Finley.)

REGENT ELKUS: The next subject under discussion is one of increasing interest to all, "The State and the City," and we shall have the pleasure of hearing upon that subject from Doctor Ernest C. Moore, professor of education of Harvard University.

THE STATE AND THE CITY

ERNEST C. MOORE

Professor of Education, Harvard University

I must speak on a highly technical subject which I have not myself chosen, and must give utterance to conclusions which have been forced upon me, which I have not arrived at willingly, and I am afraid that I shall certainly be a distributor of that kind of gloom of which the President of the University of Minnesota

spoke so feelingly last night. I find myself envying those gentlemen who were assigned genteel subjects like The University and the State, or The Evils of Liberal Education in a State School System. One who talks of politics can hardly be genteel, and I am going to talk of politics. I shall not attempt to say any of those fine things that might be said of the relation of the state and the city with regard to many other features of very common life. I shall say something about the relation of the state and the city in regard to the schools.

Education is a state, not a national, affair in our country, for the reason that thirteen separate colonies which had each its own schools did not see fit, when they federated themselves into a Union, to entrust to it the responsibility of directing them. "The powers not delegated to the United States by the Constitution nor prohibited by it to the states, are reserved to the states respectively or to the people." The control of education was one of these powers reserved to the states. This arrangement has grave defects. A republic can not exist unless its citizens are trained to discern their interests, to perform their duties, to protect their rights and to be intelligently solicitous about "everybody's business" which is what *res publica* means. The agency which is primarily responsible for fitting them for their democratic life is the public school. Through it our country continually creates itself and upon it its well-being depends. But the nation has no authority to control this source of its own being. While it is of the gravest concern to each of us with what degree of devotion the schools are urged forward to their work in the several states, as citizens we have no direct control over education save in one of them. Though education is a supreme interest to the nation, in its educational affairs each state is supreme. The result is a coat of many colors. In some states the public schools are in the foreground of everybody's thought; in others they lead a half-starved existence, being tolerated rather than supported. Some commonwealths magnify their educational administration, take pride in their state courses of study, in their good school-

houses, in their plans for supervision, in the adequate compensation of their teachers, in their well-enforced attendance laws and every feature of care with which they strive to bring up the young. Others take comparatively little interest in these things; underpay their teachers, gather their children together in dilapidated buildings, administer their schools badly, take little thought for courses of study, make no provision for real supervision, have no compulsory attendance law, and keep their schools in session for altogether too few days in the year.

Some of us think that public education is an interest of such importance to our country as a whole that it should be encouraged and supported by the entire energy and resources of the nation. We think that if the national government had a minimum degree of responsibility for education in each state that the progress which the states which lead in education make, could be shared by all. We think that education is one of the supreme concerns of this nation; that the state, far from being too large a unit and too great a power to prevent the evils of localism, and consolidate educational gains, is indeed too small a unit. We think that an integrating, not a disintegrating, of educational forces is called for. We are not unmindful of the dangers of too great a degree of centralization. We do not want the nation to conduct the schools but we do want it to put its hand to the plough, to lend its encouragement, the criticism of its perspective, the expert intelligence which it can summon, and perhaps even a measure of financial aid.

It is not clear that this change, desirable as it seems, can be brought about in the immediate or even in the remote future. Tradition opposes it and the doctrine of state rights blocks its path. But every reason which can be assigned as requiring this greater degree of organization in school affairs is a reason for preserving the effective organization which we already have. And the respect for tradition which preserves what is now done from improvement should with at least equal insistence preserve it against innovations which portend disaster.

Ever since the year 1812 public education in New York has

been conducted as a state affair. Our question is, Should it continue to be a state affair or should it become a municipal affair? Should the administration of the public schools in cities be entrusted to the mayor, the board of estimate and the common council and become part and parcel of the business transacted by the city government, taking pot luck with the rest, or should the public schools continue as they now are to be the special care of a separate department of government administered by a board of education chosen for the sole purpose of securing to the young their right to instruction? Those who would abolish the independent board of education and make the schools a city department seem to us to propose a change in administration so certain to bring harm to the schools as to menace their serviceableness.

The courts of New York State have repeatedly declared that "education is not a city, village, county, or town business" (15 Misc. 418). "It is the settled policy" of the State "that has prevailed since its organization of keeping the work of public education and the control and management of its schools separate and distinct from all other municipal interests and business by the selection of its own agents and clothing them with corporate powers to represent the schools, such as school districts and boards of education. . . ." (176 N. Y. 13). The entire territory of the State is organized for purposes of local government into counties, towns, and cities. The entire territory of the State is subdivided for purposes of education into school districts. In every county, town and city local officers administer the governmental affairs of their political subdivision of the State. In every school district educational officers administer the educational affairs of their educational subdivision of the State. The entire State is thus divided up into two sets of smaller units for two quite different public purposes. It sometimes happens that the limits of the school district are coterminous with the limits of the city. In that case two local public corporations are to be found exercising authority within the same territory, the one charged with the responsibility of conducting the local government of that territory, the other with responsibility for conducting public schools.

As we have seen, the public schools of every locality are a part of the State school system, not local schools. The officers who administer and supervise them are State, not local officers. The State supervision and control of education is conducted by a State Department of Education which is under the legislative direction of the Regents and the executive direction of the Commissioner of Education. The Commissioner is required to enforce all general and special laws relating to the educational system of the State. This separation of school affairs from local governmental affairs and agencies has commended itself to each succeeding generation of her citizens as a wise and necessary provision for the safeguarding of the interests of her children. The Court of Appeals in one of its decisions takes pains to point out the evil consequences which would follow if the board of education were " a mere city agency. . . . Public education then becomes a city function, exposed to the taint of current municipal politics and to any and every mismanagement that may prevail in city departments." Governor Hughes, in his message of May 29, 1907, vetoing the equal salary bill, referred to the legal status of the board of education of New York City as follows: "Apart from the power of the mayor to appoint and remove, as stated, and the duty of the city to supply the funds required, the board of education exercises its powers independently. It is not subject to control by the city authorities. There is no contract or official relation between the teachers and the city. The city can not be sued upon the contracts made by the board. This results, as the Court of Appeals has said, from 'The settled policy of the State, from an early date, to divorce the business of public education from all other municipal interests and business, and from the creating of the board as a corporate body to conduct a system of public education in a designated division of the State, and manage and control the schools therein.' "

The State of New York since the beginning has stood for a larger measure of centralization in administration than have its immediate neighbors. The state of Massachusetts inherited the decentralized government of the town system from the Massachusetts Bay Colony. A long and very unsuccessful experiment

was made there in early days in school administration by the selectmen. The school committee method of administering public education in the towns was adopted as a great improvement upon allowing the selectmen to control them. Unfortunately, no strong coordinating agency was created. The school committee is still the victim of the town government in many localities. The wealth of the State is not taxed to equalize educational opportunities. Throughout the State towns with a high assessment roll pay relatively a low rate for schools. Some towns with a low assessment roll pay a low rate, some a high rate. Teachers' salaries vary greatly. The poorer communities can not hold strong teachers when they get them. Buildings and equipment vary greatly. One town may be famous for its good schools, its neighbor may have very poor ones. Public education is not upheld and urged forward by the energy and resources of the state. Localism rules and local political conditions make of the schools whatever they want them to be. To escape from these difficulties when the city of Boston adopted a new charter it made its school committee an entirely independent board, not subject to control, direct or indirect, by any other city authority, except that its appropriations are submitted to the mayor for approval, and in case of a veto, must be passed by a two-thirds vote of the board. Yet even this slight responsibility for the schools on the part of the mayor seems to have been a mistake for it gives the mayor a claim to proprietary rights in the school system which it was the intention of the makers of the charter to prevent.

When Pennsylvania adopted its new school code in 1911 her people made the school boards of cities not only governing bodies independent of the city hall, but independent tax-levying and bond-issuing bodies. Municipal governments of cities, towns, or villages have nothing whatsoever to do with the school government in the state of Missouri. Boards of education are bodies corporate for the supervision and government of the public schools with power to loan funds and levy taxes in that state. A similar administrative freedom in school affairs obtains in a number of cities which have a reputation for the high character of their

schools. Among them are Cleveland, Cincinnati, Milwaukee, Seattle, Denver, Portland (Oregon), Columbus, Toledo, Los Angeles.

Schools have been administered in so many ways in this country and with such varying results that experience has at least taught us some things not to do if we would have them successful. One of these things is to make them a prey to a city administration. One who has gone up to a city hall year after year to request the permission of a city government that the schools be allowed to continue in being for another ten months and that sufficient public money be apportioned to maintain them and has entered their claim there in competition with the claims of the street department, the fire department, the health department, and the police department, and been refused while they were not, because they were voting departments and the school department being manned by women was not a voting department, is in a position to appreciate what the Court of Appeals meant when it said that if public education were a city function it would be "exposed to the taint of current municipal politics and to any and every mismanagement that may prevail in city departments."

Yet in spite of the long record of disaster to the children of the towns in which the control of public education has been entrusted to the untender mercies of the city hall, a persistent campaign is being waged by certain doctrinaire authorities on municipal affairs to make the public schools come under the city government. These men are commonly quoted as experts on administration though for the most part they have not qualified by administering anything and in most cases have not even thought seriously enough about school administration to inform themselves concerning either its problems or the reasons why the state has a policy of separating its school affairs from all other municipal interests and business. Their formula runs to the effect that the public activities of the city must be unified and must be directed by one central authority, the mayor and the board of estimate, or if there is no board of estimate, the mayor and the council. The chief function of this centralized municipal government is

to shape the policies of the city, to adopt a budget apportioning to each department the money which the central authority has decided that it needs and then to see that it spends this money in ways which meet the approval of the central authority. It is not claimed for this scheme of municipal reform that the men who are responsible for keeping the city's streets in order, or safeguarding its health, or protecting it from fire, or for policing it, will determine what the work of their several departments requires. It is claimed that certain officers whose chief function is to count the cost and who are several stages removed from a first-hand knowledge of the necessities which the work of the departments entails, should be in control. The heads of the several departments attain a reputation for doing the specialized work which they perform. The way the members of the council, the board of estimate or the mayor commend themselves to their constituents is by getting a reputation for keeping taxes down. When they seek reelection and attempt to give an account of their stewardship it almost always takes that form. I have never known a city official to make a campaign for reelection on the score that he had made taxes higher because his conception of the duty of his office was that it had been created to do a certain work, that he had assumed that the people stood ready to pay for the performance of that work and in this faith he had performed it to the utmost of his ability.

There can not be any question that government exists to do the public work which must be done. It is not primarily a tax-inhibiting device. It exists to invest the people's money in the public service which they require. It is the requirements of the public work, not the protection of property against taxation, which must determine the nature of our governmental organization. Shall the schools be directed by city comptrollers, city auditors and boards of estimate whose chief function it seems to be to glorify themselves by making arbitrary excisions from the estimates submitted by the responsible workers in the several departments, or shall a committee responsible to the people for the conduct of the schools be answerable for what is done in them?

Whenever the organizing principle is something other than the work to be done, that work passes from the focus of attention and the rival consideration defeats its claims. Our systems of schools should not be administered with an eye single to the demands of a staff of bookkeepers nor of a body of officers whose prime function it is to seek the favor of the taxpayers by keeping their allowance of public money low. In creating them the people have something else in mind than that they shall be conducted cheaply.

A great many cities have sought to put the control of the purse in the keeping of the men who do the work of the several departments. They have eliminated as supernumerary those officers whose chief function it was to regulate what they were not directly responsible for and to determine at second-hand the conditions which should govern the work which they did not know by first-hand contact. They have organized commissions made up of the responsible heads of the several departments. This method of governing cities is relatively new, "but," says Professor Munro, "the real renaissance in American city government has come during the last ten or twelve years, and may be said to have begun with the Galveston experiment of 1901, although somewhat connected with the general movement for the concentration of power in the mayor." It is not generally known that after their city had been in large part destroyed by the great flood the people of Galveston were compelled to devise a more efficient government than the old-fashioned one which had served them so poorly. And since at the same time that the city government had served them so badly their board of education had served them well, they took it for a model and formed a committee somewhat similar to the school board to administer their city affairs.

In some cities the commissioner of education sits with the commissioner of public works, the commissioner of health, the commissioner of fire protection and the other commissioners who make up the governing board to determine what share of the

public money shall be allotted for the maintenance of the service departments whose work they severally conduct. The objection to this arrangement is by no means so serious as it is to school administration by city authorities who are primarily fiscal agents. Since the commissioners are heads of the several departments they are not a fifth wheel to the coach; they know the necessities of the service they are attempting to render, each in his own department, and can mentally put themselves in the place of their fellow commissioners and understand their needs. But even so there are insurmountable objections even to this pooling of the interests of public education with the interests of city administration. There is an old saying which advises us not to put all our eggs in one basket. Our government is a government of checks and balances. We are told that there has been too much checking and balancing in the past, but even if that is so it is not clear that checks and balances should be entirely done away with. If we entrust all our public interests to the city administration, if we ask it to look after all that concerns the children as well as all that concerns adults also and it fails to do its duty, we are without a corrective and a remedy. The school seems to have been intended to renew the government when it is defective rather than to rise or fall with it. It must be insulated from "the taint of current municipal politics and business." I am not one of those who think that any form of public business can be taken out of politics. As long as education is a public affair it must be a political affair for public and politic are synonymous; but it can and must be removed from partisanship and the scheming and plotting and trading which characterize city hall government. I need not remind you that some city administrations try to annex the schools in order to vote the janitors en masse. That others try to get control of them in order to appoint teachers upon a patronage basis, that others look with envy upon the right of the board of education to expend the large sums which it handles for school buildings. But perhaps the chief reason of all which prompts a city administration to usurp the control of the schools even when the law says quite clearly that the board of education shall direct them, is the

immense accession of importance which it thereby attains both in its own and in the public eye. We are each of us so set up when we are sent into the world that we magnify our callings and aggrandize our power. The city administration is an acquisitive animal; if it has any responsibility at all for the schools it will soon be found in complete control of them. My chief objection to the several city administrations which I have known rather intimately and which I think are somewhat typical is that though they are creations of law they make the law "a scrap of paper."

There is a very illuminating footnote in the Goodnow-Howe report on school conditions in New York City. It reads: "Despite the fact that the board of estimate and apportionment has asserted the right to segregate items of the annual budgetary (general and special funds) allowances and corporate stock authorizations, and the board of education has consistently questioned the validity of this claim, although it has conformed to such segregation except in the case of the general fund, no decision of the corporation counsel was requested until 1913." Parenthetically, it still segregates the general fund though it has been told by its legal adviser that this is contrary to law. Through its control of the school money it assumes to say what activities shall be carried on, that is, to administer and direct the schools even though the law says specifically that the board of education shall administer them. The power of the purse is the power to control and city officials who have it go to great lengths to make the board of education do their bidding. I remember that while I was trying to superintend the schools in a large city in a state in which education is a state affair, the city authorities, having been warned to keep their hands off when they were trying to subvert the schools to their partisan purposes, sent an emissary to the office of the board of education to say that "if the board did not make its peace with the city council it would not get a ——— cent of money from it to run the schools next year."

A very serious objection to city government control of education is that it does not conserve the human relations which are

essential to the well-being of a school system. For example, if the board of education adopts a salary schedule, a scheme of promotion or a pension system, it knows that all the teachers in its staff quite properly think of themselves as having vested rights under that arrangement, and since schools exist for the sake of teaching and teaching depends not so much upon the physical presence of the teacher as upon her physical presence in a certain state of mind, and that unless everything that is possible is done by her employer to make her feel at one with her work, that work will inevitably suffer. The board of education knows that it must keep its contracts and meet its obligations. But the board of estimate and the city council do not seem to realize the importance of conserving this human element and reckoning with these intangible forces; they ride over them ruthlessly.

But I was saying that a commissioner of education sitting with the other city commissioners would not be able to administer the schools by any means so well as a board of education wholly independent of the city hall can and does administer them. My reason for this conviction is not wholly that school affairs will under this arrangement become a part of current municipal politics, but also that by this arrangement two public concerns of a radically different nature which call for different types of consideration and, I may say, different kinds of statesmen to handle them, are brought together and treated as though they were parts of one and the same kind of public business. Superintendent Soldan used to insist that there is a great difference between government and education, that they are two things and must be kept apart. I am certain that he was right.

Our forefathers believed that the school must be a preferred creditor of government, that it must have special consideration and be attended by a greater degree of solicitude than the other departments of government. They gave it an autonomous existence and a legislative and executive of its own. Why? Because they believed that it should not be left to share alike with the other departments of government but that its interests called for special protection and a peculiar championship of its claims. Suppose we try to think of the school as a city department. It

will be one among several. The men who manage them will have a thousand matters pressing upon them. They will fling them off as fast as they can. It will seem to them that those which press most immediately must come first and those which seem to press most immediately are the affairs of adults. There must be a good water supply or the death rate from typhoid will go up; there must be adequate fire protection or the city will burn down; there must be sufficient police protection or the citizens will be robbed and killed; there must be well-paved streets or those who own automobiles will make an outcry. But if there are not good schools nobody dies, the city is not burned down, few folks note it and no one makes an outcry. Why? Because the results of miseducation are not immediately discernible. When these other things are insufficiently supported, the visible results which begin to pile up make that fact known at once. When education is not adequately provided that fact may be concealed from the public at large and all but the most discerning for twenty or thirty years. It requires a much rarer power to image consequences of miseducation in the future than to image and anticipate the consequences of not caring for the water supply, the system of fire protection and the streets. And when the claims of education are pooled with these interests and their rival claims are presented to the mind of the typical city administrator, he is almost never able to discern and attach the same importance to consequences that are sure to follow from his acts twenty or thirty years ahead as he does to those that stare him in the face. The administration of educational affairs and the shaping of educational policies calls for a special degree of insight and more prolonged and thoughful deliberation than the management of the tangible interests of cities. It presents another order of problems. It deals in the futures of children, in the conditions of our country in the next generation. To those who are pressed by immediate necessities it seems to be something which can wait or can take what is left when they are provided for. But to more discerning minds it is the opposite of this which is true.

There have been great defects in municipal government in

our country. Not infrequently have city administrations been corrupt; but school boards have had a remarkably clean record and on the whole the community is able to command a much higher order of talent and statesmanship for its school board than for its city government. It will not do to say that city government is better now than ever before and is worthy to be entrusted with this additional responsibility. It may sink back into its old indifference to both honesty and efficiency. It has not yet completely proved its trustworthiness.

We hear a great deal of home rule for cities these days. It is not necessary to consolidate the independent school board with the city government to provide home rule in education. Home rule in education does not mean city hall control of the schools. The communities of the state have always selected their own boards of education and while it was a body of state officers which they selected it was and is more fully responsive to the community interests than its city hall officers.

If by home rule those who clamor for it mean the unification of all the agencies of government into a single city administration, it must be remembered that as the city is a part of the state and the state a part of the nation, there are certain public functions of the community which the nation insists that its agents shall perform and certain others which the state insists that its agents shall perform. The principle of home rule does not require that the city government take over these functions. Its people as one of the constituent communities of the nation and of the state perform them now. I can not see that there is any more reason for a city administration to take over the management of the schools of the school district bounded by the city limits than to take over the management of the courts in the same territory. The school system is of more than purely local concern. It is a matter of as vital moment to the rest of the state how the municipality brings up the future citizens of the state as how it proceeds to stamp out an epidemic or to punish offenses against the general laws. And as there can not be any such thing as complete home rule until the city withdraws from both

the state and the nation and itself becomes an independent nation, just so there can be no complete unification of all public taxation or of all the public fiscal affairs which have to do with the people of that community as long as the nation taxes them for its purposes and the state for its and the city for its. They are quite as much protected from unjust taxation at the hands of a board of education which itself fixes the amount of public money which is required to maintain the schools, within limits determined by the legislature, as they are if the legislature entrusts its power to raise the school moneys to a city government body which is in the nature of the case much more preoccupied with the immediate concerns of government than with the less obvious and more remote realities of education. I submit we have every reason to believe that the properly constituted independent board of education will not only be really more economical but vastly more wisely considerate of the work of maintaining the schools.

I have long believed that the reasons which these doctrinaire reformers of city government hold for their oft-reiterated contention that public education must become a municipal affair are not the reasons which they assign, which are so unconvincing and feeble, but reasons which they talk over among themselves but keep from the public. I was confirmed in this conviction last summer when I talked with one of them and at last learned what the real reason is. He said we know that education is a state affair and that it has flourished greatly while city affairs have by no means flourished as it has. It is true that ours is a government of checks and balances but we have made too much of that doctrine. The trouble with our city government is that the public affairs of each community are so divided up that the city government has only a small part of the responsibility for the administration which goes in each locality. If it could be given more power it would become a more significant thing to the citizens and they would take a livelier interest in it. In most places they take a much livelier interest in their schools now than they take in the city administration. If they were combined and

consolidated the people would be equally concerned about the combination. Therefore let us combine them so that the issues of city government may appeal strongly to every citizen.

This sounds very much like pulling the schools down that municipal administration may be built up. I was all the more discouraged when I found that my informant was very impatient about the enforcement of the law as it now is and seemed to think that this consolidation of public functions was so overwhelmingly important that it should be brought about by city governments without waiting for the law to legitimatize it. This enforced samaritanism on the part of our educational system should never be ordered by the legislature and assuredly it should not be tolerated until the laws order it. We must, I think, insist that the welfare of the young and the future of our nation require that school affairs be kept separate and apart from all other municipal interests and business. So long as the mayor or any other municipal authority appoints the members of the board of education, so long as the fiscal agents of the city have any part in determining the amount of public money which shall be allotted to the schools, or buy school sites, or have any more responsibility for approving plans for school buildings or erecting school buildings than they have over the private buildings of the city, so long as the city hires the janitors or acts as the paymaster for the board of education or holds the title to school property, the ends of systematic educational administration are defeated. If education is a state affair it must, in short, be completely separated from the city hall. There should be no delegation of agency whatever for the state in respect to schools to municipal authorities.

FOURTH SESSION

October 22, 1915, 3 p. m.

VICE CHANCELLOR VANDER VEER: I regret to announce that Regent Carpenter, who was to preside at this session, has been called home unexpectedly.

The first order of business will be a report by Doctor Downing regarding the vacancies in the advisory councils to be filled by the Chancellor of the Convocation at the present time.

DR A. S. DOWNING: At a meeting of the Board of Regents held October 21st, the Chancellor was authorized to make the following appointments to the several councils to fill the vacancies occurring thereon:

Convocation Council: Principal George K. Hawkins D. Sc., Plattsburg Normal School, to succeed himself for a term of five years.

College Council: President Rush Rhees LL. D., University of Rochester, to succeed himself for a term of five years.

Academic Council: Principal Frederick A. Vogt, Buffalo Central High School, to succeed himself for a term of five years.

Library Council: William F. Yust, Librarian, Rochester Public Library, to succeed W. Dawson Johnston.

Medical Council: Royal S. Copeland M. D., New York Homeopathic Medical College and Flower Hospital, to succeed himself for a term of five years.

Dental Council: Alfred R. Starr D. D. S., New York College of Dentistry, to succeed Faneuil D. Weisse M. D., deceased.

Nurse Training School Council: E. J. Jones R. N., Rochester City Hospital, to succeed herself for a term of five years; John B. Pine, 63 Wall street, New York City, to succeed George L. Rives.

Music Council: Frank R. Rix, Flushing, to succeed himself for a term of five years.

Industrial and Trade Schools Council: Dexter S. Kimball B. S., Cornell University, Ithaca, to succeed himself for a term of five years.

VICE CHANCELLOR VANDER VEER: The first paper to be read this afternoon is on "The Psychology of Farm Life" by Dr Thomas M. Carver, of Harvard University.

THE PSYCHOLOGY OF FARM LIFE

THOMAS N. CARVER PH.D. LL.D.
Professor of Economics, Harvard University

If a professor in one of our agricultural colleges were himself running a farm, making daily application of his scientific knowledge, and if he had two or three students working with him observing his methods and assisting in their application, these students would have exceptional opportunities. If they happened to be his own sons, so much the better. Similarly, if a professor in a school of home economics were herself running a household making daily application of her scientific knowledge, and if she had two or three students observing her methods and helping their application, they also would have exceptional opportunities. And if they happened to be her daughters, so much the better. These remarks relate to the pedagogy of farm life, which is very closely akin to, if not a part of, the psychology of farm life; for it happens that the farm is almost the last remaining place in our industrial system where this efficient method of education prevails. Under the handicraft system of manufacturing, it was possible for the wisdom and the skill of a given trade to be handed down from generation to generation "on the thin air" as Carlyle would put it. In a few highly artistic or specially skilled indoor trades, it is still possible to teach this method. Fortunately it is still the prevailing method in the greatest of all occupations, that of tilling the soil.

Professor Alfred Marshall, in commenting upon the tendency of business houses to pass from under the control of the family or families which built them up, explained it partly on the ground

that the fathers of these families have been so occupied with the task of building up the business or industry, that they have had little time to give to the instruction and the training of their own sons. "For," he says, "when a man has got together a great business, his descendants often fail, in spite of their great advantages, to develop the high abilities and the special turn of mind and temperament required for carrying it on with equal success. He himself was probably brought up by parents of strong, earnest character and was educated by their personal influence and by struggle with difficulties in early life. But his children, at all events if they were born after he became rich, and in any case his grandchildren, are perhaps left a good deal to the care of domestic servants who are not of the same strong fiber as the parents by whose influence he was educated."

Even though the children of a successful business man in the city are not left to the care of domestic servants, they almost necessarily lack the supreme advantage of learning how to run the business by working directly with and under a master in that art. This remark will apply equally well to almost every indoor profession. There may be no inherent reason why a lawyer or a business man should not have his own sons in his office assisting him in his work as fast as their age and training will permit. But whatever the reason, the observed fact is that this is seldom done. Whether there are inherent reasons why this should be the case with the farmer, the observed fact is that, on the average small farm, or what is generally called the "one-family" farm, such is the practice. If we could at once be certain that the farmers themselves were scientific farmers, then we would have reasons for believing that the best schools of agriculture were on the farms themselves, where one could have the privilege of watching the scientific farmer at work, and of helping him in the application of scientific principles to his work. If, however, the farmer is not a scientific farmer, or a successful farmer, which may mean the same thing, the farm may be a very poor school of agriculture. The boys must, under these conditions, be sent away from the farm in order to learn what they ought to be able to learn on the farm.

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The real problem, therefore, is to make a scientific farmer out of every farmer. Whether this can be done more rapidly and effectually by training the young, or by training the farmers themselves and leaving to them the training of their own sons, is a problem in educational administration. Before we adopt any extreme notion as to what a scientific farmer is we should learn modesty from one of the greatest agricultural scientists in the world today, namely, Mr Hall, of the Rothamstead state experiment farm, who testified that in the long run he is more inclined to trust the judgment of successful farmers than the results of scientific experiments when those experiments are carried out under abnormal or artificial conditions.

Once upon a time a dialogue took place between a man from the city and a man from the country. We are all familiar with this dialogue, but unless we have realized that one of the speakers was from the city and the other from the country, that one spoke the language of the city and the other the language of the country, we have missed the real point. The man from the city asked of the man from the country, "Who is my neighbor?" The man from the country answered the man from the city with the story of the good Samaritan. To the man from the country it would never occur to ask such a question as "Who is my neighbor?" He understands the words "neighbor" and "neighborhood." The man from the city, unless he has at some time or other lived in the country, seldom understands the word "neighbor." He is not quite certain whether the word "neighbor" means "the man next door" or a member of his club, of his trade union, or his profession, of his religious denomination, or whether it may merely mean the man who has about the same income as himself and who is therefore able to entertain on about the same scale of wastefulness. Such were the questions which puzzled the Priest and the Levite on their way down to Jericho. The unfortunate traveler, not being a member of their class or profession, or trade union, or religious denomination, they were not quite certain what their obligation to him was.

There is a general and almost overpowering tendency in city

life to think in terms of class rather than in terms of neighborhood; whereas, in country life, men habitually think in terms of neighborhood rather than in terms of class. In the city there are men who take a certain pride in the fact that they do not know even the names of the people who live separated from them only by a brick wall. In the country this would be a matter of shame rather than of pride.

Some of the closest students of social conditions in our cities are reaching the conclusion that the problem of city government and of improving the social conditions of our cities, will never be solved until the neighborhood idea is restored in the cities themselves; until, in short, people stop thinking in terms of class and begin thinking in terms of neighborhood. Neighborhood is a geometrical fact; class is a social fact. Geometrical facts are natural, cosmic, inevitable; social facts are artificial and generally the products of pride and vanity. One mission of the countryman, in the above-mentioned dialogue, was to emphasize the fundamental rather than the artificial and superficial facts of life. The geometrical relations of life, out of which the concept of neighborhood grows, are very much more fundamental and less superficial than are the social facts out of which class spirit grows.

I remember hearing a gentleman who regarded himself as a social reformer, and who was devoting himself with great enthusiasm and a genuine, self-sacrificing devotion to what he called "a cause," say, rather boastfully it seemed to me, that outside the members of his own family he did not know even the name of a single one of several hundred individuals who occupied the building in which he lived. It hardly seems necessary to remark that the cause for which he is spending his life is making no perceptible progress. Aside from the merit or demerit of the cause itself, he, the promoter, is ignoring the most fundamental and essential of all the relations of life. He is therefore a nonsocial, if not an antisocial, being.

Two great advantages, which are at basis psychological, are possessed by the individual who has been privileged to grow up on a successful farm. He has had the privilege of observing an

expert and of assisting him in one of the most difficult arts practised in the modern world. The successful farmer has to be a specialist in almost every branch of human learning. There is no branch or profession, however learned, which requires such broad training as that of the successful farmer. He has also learned to think in terms of neighborhood; and this habit of thought he can not entirely shake off even though he moves to the city.

Much of the advantage which comes to the country from these two sources is lost, however, by the growing tendency of country people to imitate city people. The overwhelming growth of our city populations has resulted in a kind of psychological domination of the city over the country, so that the country people instead of setting their own standards are tending more and more to adopt the standards of the city. A number of years ago a very keen observer of New England country life wrote upon "The Boiled Shirt as a Factor in Rural Disintegration." He had noticed that in a certain neighborhood where formerly there was a great deal of the neighborly spirit, this spirit had almost disappeared. Its disappearance had followed the adoption of certain habits imported from the city, including the wearing of evening dress. When dressing for a social occasion was a very simple matter, there had been frequent social gatherings. When dressing had become a formidable task, a sort of function, there were practically no social gatherings. To put on evening dress for an hour or so of social diversion after supper seemed useless. If one were going to dress at all, one must apparently stay some time, keep late hours. Returning home in the middle of the night through dark country roads was not an unmitigated pleasure; but more important than that was the fact that it was necessary to rise at three o'clock in the morning to do the milking in order to have the milk ready for the early milk train. Obviously, evening dress and late hours did not fit in very well with that kind of work. They must either give up dairying — their chief source of income — or else stay at home in the evenings and go to bed early. They chose the latter alternative. Of course it would be

unthinkable to give up evening dress. That would be to make them countrified. As the result of the giving up of practically all social intercourse, the neighborhood spirit died out; and there grew up instead general suspicion, not to say enmity, and a complete inability to work together in neighborhood enterprises.

One of the most disastrous tendencies in our rural life is this inclination to abandon rural standards and adopt those of the city. Aside from its effect on sociability, it is expensive. Instead of being satisfied with indigenous products and rural sources of delight, there is a desire for urban products and urban amusements. Now psychological conditions require the consumption of city-made products, and the price has to be paid.

To a westerner who has traveled about New England for the last few years it is a constant source of amazement to see an evidence of the former prosperity on farms which would seem to be incapable of supporting a family even on the most meager standard of living. This is commonly explained on the ground of the extreme thrift of the old New England families; but it is something more than thrift as "thrift" is ordinarily understood. It was thrift combined with rural-mindedness and the ability to get the satisfactions of life out of the things provided by the country. The corn bread, the apple pie, the pork and beans and cider, were indigenous products. If the standard of living of the old New England farmer had demanded products which could not have been grown on the farm, he would have been under a great economic handicap in spite of his extreme thrift.

The habit of mind which will enable rural people to get the satisfaction of life out of rural things is one of the first essentials to the rebuilding of a sound and prosperous rural life. So long as the young people of the farms think they can get more pleasure from the noise and excitement of city streets than from the quiet beauty of rural landscapes, more from electric signs than from sun sets, from the vaudeville and the beer garden than from rural sports and festivals, so long will our young people be fleeing from the farms and flocking to the cities. It used to be said that

all that was necessary to make the farmer contented was to increase his income. We are beginning to discover that this is only half the problem. In fact, it is demonstrable that if the farmer is made more prosperous and nothing else is done, he will leave the farm even more quickly than when he is unprosperous. If he is unprosperous he may not be able to afford city life. As soon as he becomes rich enough to afford it, he will go to town to spend his money for the things which the town affords rather than stay in the country and enjoy the things which the country affords. If the city affords everything which the farmer wants and the country affords none of them, then the more prosperous the farmer becomes the faster he will move to town in order to get what he wants. It is in the rich farming sections of this country, rather than in the poor, that we find the phenomenon of the retired farmer and the absentee land owner.

I do not hesitate to say, therefore, that the most serious problem now before the American people is that of creating such conditions as will make the prosperous farmer wish to stay in the country rather than to move to town. This must come about in part through the creation of a new psychology of rural life, or, rather, through the restoration of an old psychology, through a revaluation which will enable country people to appreciate the esthetic and intellectual advantages which the country affords, rather than to think perpetually in the language of the city and to evaluate things as city people do. Such a change of heart is not so unthinkable as it may seem, though it may take something akin to a religious conversion to bring it about. There must also be a real change in the country conditions themselves. So long as the city schools are better than the country schools, good fathers and mothers in our rural districts will have a genuine reason for desiring to get away from the country and to live in town. If they did not desire that their children should have the best educational advantages obtainable, they would not be good fathers and mothers. Until we can create such conditions as will put within the reach of every country child as good a school as is within the reach of any city child, we must expect that many of the best people from the country will desire to move to town, and

that they will actually move to town as soon as they are financially able to do so. Thus we will drain out of the country districts many of the very best country people. What is said of schools will apply equally well to churches, public libraries, play and recreation grounds, and all the other civilizing agencies.

What higher ideal, what more constructive job could The University of the State of New York set before itself than that of placing within the reach of every country child within the State of New York as good a school as is provided in any city for any city child, not ultimately, not even within this generation, but within this decade?

The farm is one of the few remaining places where the family is an asset rather than a liability. The farmer needs a wife in his business; and children can begin early in life to earn at least a part of their support by helping with the farm work. Before we affect to despise this motive let us be certain that we know of a better one. The attitude of men toward women goes through three rather distinct stages of development corresponding practically to the Diana cult, the Venus cult, and the Minerva cult in classic mythology. In the somewhat primitive, economic stage, especially in rural life, the farmer needs a helpmeet. He has excellent reason, therefore, for desiring a wife capable of serving in that capacity. Whether that be the ideal motive or not, according to our romantic philosophy, it is likely to work well eugenically. A strong, capable woman who is quick on her feet and able to do effectual work in her house is more than likely to transmit strength and capacity to her children than is a woman who is capable only of being an ornament or luxury. In this primitive stage, therefore, this type of woman is more likely to be sought after in marriage, especially by capable men; and the results of these unions are likely to be a more capable generation of sons and daughters.

With advancing wealth and luxury, however, there comes a distinct reaction against the idea that a wife should be a helpmeet. One way of advertising one's solvency is to " keep " a wife who does not have to help with the work. You will remember that

the Venus cult came in with the growth of eastern commerce and the introduction of eastern luxury. As the Diana type was represented, in the primitive stage, by the strong and physically capable, the Venus type is represented, in this middle stage of development where a wife is "kept" as a luxury and an ornament, by the so-called "fluffy" girl. It is only after several generations of the new-rich that the Minerva type (that is, the cultivated girl) comes to be sought after for the sake of her general capacity and companionship.

Aside from the physiological and biological advantages which come to a race when the women of physical strength and vigor are sought in marriage by men of unusual capacity, there is a profound social advantage in the fact that on the farm the business of running the farm is not separated from the living in the home. In the city the general rule is to get as far away from one's business as one's income will permit, as though we were a little ashamed of the source of our income. Thus business and life are divorced. On the farm, however, they are still married. The business is run by the family, as the income is used by the family. This gives two interests and two groups of problems to be worked out by the family in the family council. In the city the only economic problems that are worked out in a practical way by the family in the family council are the problems of expenditure. This double interest of the rural family acts as a double bond to hold the family together.

These two facts together, namely, the fact that the family is an asset rather than a liability on the farm, and that business and life are still united on the farm, make the farm the ideal place for the realization of the ambition of the family builder. By family building is meant either the founding of a great and worthy family or the perpetuation of a family already founded, and the carrying on of its ideals, standards and traditions. By the ambition of the family builder is meant the state of mind which makes family building the chief purpose in life. Where business, or art, or profession is regarded as distinctly subsidiary or ancillary to that predominant purpose; where the individual's

chief ambition, however, is success in business, or politics, or art, or a profession, and the founding and maintenance of the family is only a secondary consideration, the ambition of the family builder can scarcely be said to exist. And where the ambition of the family builder does not exist, a family rests on a precarious foundation and is not likely to survive many generations.

On the other hand, family building is to be sharply distinguished from spawning. By spawning is meant the near following of the biological instinct to procreate without any great sense of responsibility for the care and maintenance of offspring, or the perpetuation of family standards and traditions. The future of our race, or of any race, is in the hands of the family builders as distinct from the spawners on the one hand, and they on the other hand who allow other ambitions to take precedence over the ambition to build a family. And it is worthy of remark that all through history the family builders have generally been rural families. The tendency in the city is either to spawn, which was the original characteristic and still remains one of the chief characteristics of what is sometimes called the proletariat, that is what was originally meant, or to be become sterile through the dominance of other ambitions.

I recall certain experiences in a middle western farming community some thirty or forty years ago, which, upon analysis, seem to reveal a most profound and far-reaching psychological factor in social development. Anyone who grew up in the grain-producing states will remember that the threshing of the grain was most prodigiously hard work. It was not only hard, involving great muscular fatigue; it was also physically disagreeable because of the dust and chaff. And yet, as I recall it (and I will ask others who have gone through a similar experience if they do not recall the same facts, particularly the young fellows on the farm) we looked forward to the threshing season with pleasurable rather than painful anticipations. The reason seems to have been that threshing was the one considerable task performed on the farms of that region where the element of sociability and team-work entered in. In order to man the threshing machine,

more men were needed than could be found on any ordinary farm. Therefore, the neighbors gathered in; the farmers "changed work" as they called it, frequently following the same threshing machine from farm to farm during a considerable period. There was also good feeding. Threshers came to be known as notorious and prodigious eaters, which was partly because of the severity of the labor, and partly perhaps because of the sociability of the occasion; but mainly it was because the farm wife assisted by her neighbors who gathered in to help her literally laid herself out to provide a feast worthy of the occasion. Threshing, therefore, became not only a social but a festive time, instead of one of hard work and physical disagreeableness.

Those observations may be generalized in accordance with much wider experiences covering a multitude of facts. We sometimes imagine that one reason for the discontent of the young people with farm life is that farm work is too hard. I am convinced that this is a wrong diagnosis. I have never known the young people of our race to shrink from hardship, for with hardship was combined two other factors that were present, namely, a sense of the importance of the work and a sense of comradeship in a common work. Where these two things are present, hard work and danger are welcomed. These are the two things which sweeten the life of the soldier, who probably has the hardest life to which any one is ever called. If those two factors can be introduced more largely into farm life, I am convinced that it will prove to be attractive where it is now unattractive.

That the first of these factors, namely, the sense of the great importance of farm work, has too often been absent, is shown that success in farming has won no considerable appreciation from the general public. We appreciate in a general, abstract sort of way, farming — it is a great thing — but how much honor do we heap upon the successful farmer who has proved his fitness for that kind of work? An examination of the names in "Who's Who in America" which professes to contain the names of all those who have achieved conspicuous success in any important branch of human endeavor, reveals either that the editors do not

regard agriculture as an important branch of human endeavor or that there are no men who have achieved distinguished success in it. Many names occur in practically every urban profession or occupation, though the great majority belong to the talking occupations. The names of successful farmers are practically nonexistent. One might suppose, for example, that in states like Kansas or Iowa agriculture might be regarded an important field of human endeavor, and that there would be found a considerable number of conspicuously successful farmers. I find, however, the names of one stockman and one farmer in the state of Kansas, while in the state of Iowa (outside the State College of Agriculture) I find but two farmers. Where the public at large shows so little appreciation of success in rural work, it is not surprising to find the farmers themselves harboring the feeling that their work is not quite so important, certainly not quite so high-toned, as some other occupation.

As to the sense of comradeship and interest in a common work, it has in some communities almost disappeared; and in almost all communities it lacks the development which has taken place in our urban industries. In pioneering days there were a number of common tasks too difficult for the individual family to perform. First of all, of course, was the necessity of common defense against a common enemy; but there were also the house raisings, the log rollings, the wolf hunts, and other occasions where the bond of a common work would unite the community into common feeling. Even after these pioneer conditions had disappeared, there was the problem of running the local school and caring for the roads and bridges. This was doubtless a very poor way of managing a public school or a public road system, from the standpoint of technical efficiency. The tendency has been to take the management of the local school out of the hands of the neighborhood and put it into the hands of the larger unit such as the county and the state. This is doubtless in the direction of more efficient administration and it would be a mistake to attempt to turn the movement backward. Nevertheless, it has had the result of taking out of the local neighborhood some of the

few things which formerly brought the neighbors together, and gave them a sense of comradeship in a common work. Instead of trying to restore these primitive methods of managing schools and roads, we should try to find other tasks to set before the neighborhood in order to restore the sense of comradeship through interest in a common task.

Fortunately these tasks lie near at hand. The great problem of marketing of farm produce will call for the best efforts of the community organizers; production and sale will be an individualistic process, but the individualistic method of marketing is a very poor method; it will challenge the progressive members of every rural community to show what they can do toward the restoration of the neighborhood spirit. The problem of financing rural enterprises through cooperative credit associations supplies another task which can be worked out only by the united strength and loyalty of the whole community. The problem of rural recreation, with special seasons of festivity, or special periods when the community work can be accompanied with festivities, will probably do more than anything else to sweeten the hard work which farm life necessarily involves. And he would be no friend of the young people of rural districts (or of urban districts, for that matter) who would wish for them easier work or a softer time. Rather should we wish for them harder work and a more strenuous time. Hard and strenuous work are the most attractive things we can present to our young people if, as suggested before, they are accompanied by a sense of their supreme importance, by the touch of elbows, and the feeling of comradeship such as the soldier knows.

It has often been remarked that one great obstacle in the way of effective rural organization is the lack of leaders. The longer I study the problem the more I am convinced that that statement is a little less than half true. It would be nearer the truth to say that the chief difficulty is a surplus of leaders or an almost complete lack of followers, which amounts to the same thing. The isolation of farm life, and the fact that farmers are generally self-employed and self-directed, combine to make them a constitutionally independent class. Moreover, the people who are not

self-dependent, who do not find it easy to decide frequently what to do next as the farmer has to decide frequently, but who find it easier to work under direction where some one else decides for them what to do next or tells them how to do it, naturally drift to the cities. Both selections and training combine therefore to make the farming population an independent, individualistic class, impatient of direction or interference and therefore poor followers. Where there are no followers leadership becomes exceedingly difficult.

VICE CHANCELLOR VANDER VEER: The next paper is "The School and the Farm of the Past," by Hamlin Garland, author of that delightful volume, "Main Traveled Roads."

THE SCHOOL AND THE FARM OF THE PAST

HAMLIN GARLAND

I find myself apparently the only working farmer in this audience. In accepting Doctor Finley's invitation to speak here today I asked leave to be very personal. He said, "Be as personal as you like," and I now request your permission to speak from the standpoint of the working farmer. It is true that my present farm lies on both sides of Fourth avenue, from 42d street down to the Player's Club, but all the same I have spent a quarter of a century on the farm.

I shall speak from the standpoint of the farmer of the Middle West, and in this way I hope to attain a certain air of authority which I could not hope to claim as a western novelist. My knowledge of rural life is accurate and far-spreading, for I am the son of a restless pioneer and have been a wanderer from state to state during thirty-four years. I have at close hand grappled with the actual duties of the hired hand. I know his physical discomforts and his mental depression.

> The same salt sweat has filled my eyes,
> My feet have trod the self-same round
> Behind the snarling plow,

— snarling — I have been there. No man that has not walked behind the snarling plow knows the value of that word in my verse.

At ten years of age I plowed with two horses and a fourteen inch plow seventy acres of Iowa stubble and the next year I plowed one hundred forty. I found my station at fourteen behind the old McCormick self-rake reaper and made a full hand at stacking and threshing. I have milked cows, curried horses, cleaned out stables and forked manure in the barnyard on a rainy day ankle deep in the mire. You remember we always saved that up for a rainy day, for the day when it rains was hard and you could not work out doors. I have husked corn in the bitter dawn of November with my finger tips worn to the quick and my feet so cold I could not feel the ground. I have choked in the flying dust of the straw-stacker and I have wallowed high in the mow of a lofty barn. In short, sir, I am a graduate, a post-graduate, in the realities of agriculture.

Farm life as I saw it did not include apple blossoms and "singing in the odorous dusk beside the well." I did not see the harvest from the viewpoint of the young lady novelist who, while swinging in the hammock, calls attention to the picturesque poses of the harvesters across the road. I was one of the harvesters. My arms were full of briars and my thumb so badly swollen with tucking in the bands on the sheaves of wheat that I groaned every time I did it. I am speaking of the farm not as the villager sees it, not as the man who left the farm many years ago sees it — I am speaking of it from the standpoint of the man who is still in touch with it.

Now all this I mention not to make boast of it but merely to establish my position and to justify Doctor Finley's choice of me as a speaker this afternoon.

I am not old, and yet my memory includes the candle mold and the spinning wheel, the five-fingered cradle which my father swung in cutting the grain and the gasoline driven plow. My father owned successively a dropper, a hand-rake reaper, a self-rake reaper, a Marsh harvester, a wire binder, a twine binder,

and last of all the great six-horse header which sweeps over thirty or forty acres of stubble a day; and in the use of each of these machines I had a hand. Naturally my experiences will color my account of farm life.

The farm to me is not the site of a pleasant summer vacation; it is a place of toil, of discouragement, of care. I acknowledge the poetry that billows from the golden wheat and rustles from the soldierly ranks of the corn. I grant the unforgetful charm of the spring earth in the first days of sitting when the wild goose honks, when the crane bugled from the sky and the prairie chicken boomed from the smooth brown knoll. There was poetry in the flight of pigeons, in the cheery whistle of the prairie lark, and grace in the falling plover's lifted wings; but any account, any description of farm life, which leaves out the mud, the dust, the flies, the manure, the heat and the slavage attendance on four-footed animals is false and futile.

In all that I have written in the past, in every story of farm life, I have tried to put down in proper proportion the rainy days, the wintery winds, the ill-requited tasks. There were no Maude Muller's tossing the beautiful hay in my days. Haying was a fine job, and we liked it, but it was work. It meant pitching tangled masses of timothy and clover with the thermometer 96 in the shade. It meant blinding sweat and filthy clothing; no, it was not a picnic. The college-bred farmers of my acquaintance in Wisconsin even today do not wear soft white shirts, well-cut trousers and Panama hats as they go to work in the haying field. On the contrary, they look like tramps and work like joyless convicts. Of course they are not as melancholy as they look but they do not warble " the good old summer time " as they go into supper, and neither did we.

Farming, like most other trades, is a dusty, dirty job, and you do not know it until you get into it. It is one thing being a proprietor of a farm and it is quite another thing being the hired hand on a farm. You can not wear lovely tweed trousers in milking cows or currying horses and you can not wallow in the mud of the green fields in patent leather shoes. Trousers will get baggy

at the knees and clothes are expensive. With the best intentions in the world you only shave once a week and take a certain fierce pride in the fact that you wash your face and hands before each meal.

Wheat raising has its compensating charms, but mixed farming is only a plodding, dull routine. The trail of the cow shed is over it all. The smell of the stables mingles with the odor of the food on your dining room table, as many a delicate woman can testify, and the farmer is never free from the smell, even when he sleeps.

All this may seem a little bit hard on the cow and the horse, but any man brought up in a wheat country, resents being nurse to a cow. We could stand and we did stand being valet to a horse, although I never liked the taste of hay and dandruff, but when father began to buy more cows we revolted. To be called upon to milk seven or seventeen restless, hot, fly-bit cows after a hard day's work in the field, outraged our sense of justice. At nineteen I revolted and " Let George do it." It is no use to talk of the " sweet brave kine " to the boy who is walking up behind them. In fact, it is no use to talk modern dairying to me, for only last June at the earnest beseechment of my two little girls I took them to see the milking of a Guernsey herd in a model barn in a beautiful Wisconsin valley, and they all held their noses while they gazed. When you milk out in the daisy pasture the brutes beat you with their tails or kick a pail over or refuse to stand and the mosquitoes settle on the back of your neck. This slavery to cows and pigs which we feared and hated did not lessen; it increased. And meanwhile, my old father who was a devotee of wheat raising, a thousand times I heard him say " Oh for the good old days of raising wheat," and at last he sold his Iowa farm and moved to Dakota in order to escape the chinch bug, the army worm and the cow.

We enjoyed haying and harvesting and there was something fine in the forced toil of threshing. Husking corn was a hardship because it was lonely, and so was plowing, but a love of nature made these tasks tolerable for me. I saw everything, I

heard everything that went on. In my home in the city I hear the wind blowing the branches of a city elm, and instantly I am back on the old Iowa farm, in the haying field, where bobolinks are singing on the whiffles and the king-bird is catching flies from the poplar trees. Aye, the beauty of the prairie made many a hard task light. Even in hours of forced toil, tired and worn as we were, we still could marvel at the beauty of the golden corn and the crimson sky.

But what of the women folks? They were seldom able to take the consolation of the landscape and the open air. Most women of the farm in my day suffered a sort of life sentence, a solitary confinement in a kitchen. The routine of their day was endless; their hours of labor long. My mother, like all her neighbors, arose at daybreak, or before, three hundred and sixty-five times each year for nearly fifty years. She must have cooked at least fifty thousand meals, and what was more, washed the dishes up afterwards. Think of being condemned to a life of washing dishes in a kitchen on a lonely farm. She had little time to admire the landscape. She was wife, mother, nurse, cook, sewing-woman, dairy maid and tailor. She made candles and boiled soap. True, she did occasionally have help from outside, and her children eased some of her burdens, but with all alleviations counted in, she was working a 14-hour day, and though she made no complaint, I can now see that she grew old before her time and that she was cheated of the joy which should have been hers.

In all these daily duties in her bitter routine she was but living the life of the other farmer's wives about us. We were as well off as any on the border. The work had to be done and help was scarce. I am glad to remember that I did occasionally churn for her and that my little sister helped wash the dishes, but my heart is very sore as I remember the hundreds of demands that I thoughtlessly made upon her. She covered our baseball and fixed our kite. She made our overalls and our blouses until we were fourteen at least. She mended our clothes and knit our stockings and fashioned our hickory shirts. She washed

and ironed our Sunday linen and my sister's dresses. She even cut the younger children's hair. How she managed with all I can not now see and yet she did it and found time to sing and to laugh. She even shared to some degree in the neighborhood festivals and in church services. Her work was simplified of course by the fact that our house was small. Like those of our neighbors it was hardly more than a shack, at least for a few years. It had a summer kitchen, but in winter we cooked and ate and lived in one large room and we all slept in chambers without heat, save such as came from the kitchen stovepipe. No one in all our county owned a bathroom. Even our senator used a wash tub. And only one or two of our richest neighbors enjoyed a sitting room or parlor. The kitchen stove was the altar of the family hospitality. Neighbors were widely scattered and each house for several years was exposed to the merciless sweep of the winter wind. Sometimes we were shut in for several days, due to blizzards of such severity that nothing could live in the face of their fury. Even after the wind breaks of the poplars and willows had grown above the roofs of the barns, the terrifying storm from the north banked us up with the snow and loaded us with mud and water in the spring.

We had no books and pictures other than the steel engravings of Grant and Lincoln. Some houses possessed large photographs of the son who went to sea and the daughter who died, and some had chromos — yes, chromos were quite common, for the reason that they came with subscriptions to a popular weekly. I recall that we possessed two, one I think called "Wide Awake" and the other called "Fast Asleep." The first represented a little girl with two little kittens, and the other was of the same child and the kittens at rest. They were described as genuine oil chromos. In some houses elaborate examples of "spatter-work" was on the walls, but we never rose to the dignity of such arts. I suspect my mother was too busy with splatter work to find time to crochet "God Bless Our Home." The one grace of our cabin was a melodeon on which my sister played usually a hymn or a grand march for my soldier father. Neighbor John Gommes owned a cabinet organ and his house had a

real parlor with carpet and with plush rockers to sit in, which made our melodeon seem very small and poor.

This was in the early seventies. Improvement came but slowly to the house. You know how it is. The farmer prospered but he bought machinery. He prospered more and he built a bigger barn. He prospered again and built a larger granary. It was only at last and reluctantly under pressure that he built an "L" on the house and bought a new chair. As the girls grew toward womanhood they demanded and got a little more of comfort, and a little more of good cheer than their mother had ever been able to claim and obtain.

A large part of the isolation of the farm of the past and perhaps of today was due to the lack of roads. In those early years in Iowa and Wisconsin there were few turnpikes or thoroughfares. We traveled on wagon trails, which in the spring and fall became almost impassable. Bridges were flimsy and culverts inadequate. To get to town, even with a good wagon, was a test of horse flesh, and in this respect change was slow.

In the midst of these rude, scattered homesteads, the district schoolhouse, bare as a tombstone, stood at the intersection of the lanes. It had two front doors, three windows on a side and a chimney at the back. The windows were uncurtained and the seats of pine were painted an ugly slaty blue. The walls were rough plaster. A big wood stove stood in the middle of a puddle of bricks, and at night the room was lit by kerosene lamps set in brackets nailed to the window cases; not one patch of refined color, not one touch or line of grace or hint of beauty relieved the ugliness of this primitive structure. It was cold in winter, hot in summer, and hideous all the time. And yet there are thousands of such shacks still standing not only in the West but in the East and South — buildings which formed the only social centers of the districts, the one and only possession of surrounding farms. In such a place we not only studied history and mathematics, we took part in singing schools and spelling bees and political meetings. It was our church, our district hall, and once or twice it became our neighborhood theater. The dads of the

district were always talking about some time planting trees about it, but they never did, and when I visited it for the last time three years ago it still stood without the shadow of a tree or the tracery of a vine. Many of the old farmhouses were bowered in maples and elms and some had lovely lawns and gardens, but the schoolhouse was just as ugly and as bare as when I, a tousel-headed boy, pounded my chilblain heels against the scarred and woody desks.

How primitive all that life of the middle border seems today. Few of us owned overcoats and our underwear was homemade of Canton flannel; why it was called Canton flannel I do not know to this day. We each wore a long knitted scarf of ugly colored wool wrapped around our heads and necks, and we needed it, for the thermometer often went to thirty below zero. Our boots were of the cavalry model — it was shortly after the war. They had high tops and resplendent tips — sometimes with a golden moon and a silver star on them, which did not prevent us from having frost bitten feet. On Sundays, our day of social recreation, we wore white cotton shirts with paper collars which cost us fifteen cents a box. The celluloid collars came in five or ten years later, smelling strongly of camphor. Some men, a few men, went so far as to wear paper shirt fronts called " dickeys," which cost ten cents a piece, but these we considered rather discreditable. No one, so far as I knew, ever owned or knew a man who owned a tailor-made suit. Our coats and trousers never fitted. They just inclosed us on general principles. And as we used that same suit when the thermometer was 30 below zero and also when it was 96 in the shade, you can have some idea of our terrible sufferings as we sat through a long sermon in the schoolhouse on a hot day in July.

As for the girls, I can not speak with the same authority. They made all their own clothing or assisted their mothers in doing so, but we perceived no lack of beauty in their attire. I suspect, Doctor Finley, this is the one point at which I become sentimental in describing farm life; but as I recall the glowing eyes of Agnes and the ardent smile of Edith I feel again the

adoration and delight with which my heart was filled as they came down the aisle of the church or schoolhouse or as they balanced and swung to the tune of "Honest John" or "Hasten to the Wedding." To me they were exquisitely gowned and divinely moving.

My sweetest memories of the farm concern the picnics on the river and lyceums at the grove schoolhouse, the sociables, the dances, and last but not least, the Sunday school in which we caught glimpses of fair faces and heard the clear piping of girlish voices. It was an heroic job to walk across the floor facing those merry eyes, but we managed it red-faced and awkward, and when we went home to milk the cows it sometimes happened that Agnes accepted sister Harriett's invitation to supper and it became our duty — our duty — to hitch up after supper and drive her home.

Whatever we may complain of or regret concerning the farm life of the past we must admit that the girls of that day were entirely satisfactory. You all remember Jennie or Cora or Elizabeth with joy. Now they are old and bent and gray, and let us pray the wheel of life never sets us face to face again.

> Pass on, O weary women of today —
> Remain forever 'mid the roses and the wheat,
> O girls with laughing eyes and dancing feet!

No, the farm of the past is not entirely idyllic with me, and the little district schoolhouse is by no means the temple of chivalry, of courtesy, of aspiration, it is still believed to be. In my day skill in fighting, in wrestling, in ball playing were deemed of more account than learning. Courtesy was a weakness. No man ever raised his hat to a woman, though he might do so to Senator Deering or John Bradford. The farm boy of my generation took his tone from the hired men, who came like a flight of unclean locusts from somewhere in the South and passed on into the North, often leaving corrupted youth and disgraced and helpless girlhood behind them. To protect a woman, to shield her from indignity, required more bravery than the most of us could

quite muster, and few of us dared to make protests against t tricks which the big boys were forever devising for the sha and torment of the girls.

I plainly remember that though my sister Harriett and I w the closest comrades out of school we always parted company the door. She belonged to the squaws; I to the warriors; a as we glared across the intervening space our glances were ali

Of the meager instruction which we received in this lit schoolhouse I can say but little, except as regards our read which were indeed a noble countercheck against trivial, vulg and ungrammatical speech. Our teachers were often but lit above the level of the pupils; some of them were below t average of the older ones. Occasionally some young man, so worthy young man, working his way through college, wou bring to us something worth while, but for the most part o instructions were strikingly commonplace.

Our readers during that period were edited by Professor M Guffey, and I here acknowledge my profound indebtedness him, for in his pages I learned to know and to love the poe of Whittier, Bryant, Tennyson, Longfellow, Poe and ma another of the world's great songsters.

With terror and delight I shared in daily readings of "Lochie Warning," "The Midnight Hour," "Marco Bozzaris," a "William Tell." I say "terror" with deliberate intent, for was always scared into breathlessness whenever it came my tu to read those intensely dramatic, capitalized lines:

> *Strike*, for your altars and your fires,
> *Strike*, for the green graves of your sires,
> God and your native land!

I was especially intimidated by that verse in "The Battle Waterloo," which whisperingly inquires, "Did ye not hear it? and ends by declaring in frenzied italics, "*It is, it is, the cannon opening roar.*"

From the McGuffey's sixth grade readers I thundered wi Webster against Hayne and blew the snows of Russia upo

Napoleon. I learned how the water came down from Ladore, and caught the sheen of burnished spears bristling above old Norham's castled steep. With Roderick I fought the Saxon foe, and with the minstrel saw the bannered troops of Mar, that up the lakes came winding far. I watched "Ivanhoe" as he rode into the lists; and I thrilled with strange undemocratic pride when Richard of England proclaimed himself to Robin Hood.

So in that small room by means of these readers I was thrilled with delight, bombastic as some of these selections were, and they filled our need. No one can estimate the good they did to the youth of my day, and I am wondering whether the boys and girls of the present generation feel anything like the same odd reverence we hold for the poets and fictionists of those readers.

The influence of those poems, those prose pictures, was greater than all the rest of the instruction combined. Whittier taught me to see the beauty, the glory of the evening, when "o'er me like a regal tent, cloudy-ribbed, the sunset bent." He gave me to see the beauty of a field of wheat as Bryant taught me the majesty of the winds and wood, the splendor of the rolling plains. Tennyson filled my mind with gorgeous possessions of armed and glittering knights, and Longfellow made the ocean very wonderful and very tragic. The speeches of Webster, Patrick Henry, Wendell Phillipps and Abraham Lincoln became our models of oratory. Without the inspiration of these books, my district school instruction would have been a dead and lifeless thing.

I did not know and I am sure my teachers did not realize the marvelous inheritance of eloquence, of song, of poetry, of high devotion which those books poured into our eager and tenacious minds. All else has vanished; these remain.

Educators, you may well consider these facts. Has not something fine gone out of the world as the daily paper or cheap magazine or moving picture and the talking machine have come into it? Perhaps not. Perhaps there is just as much noble poetry in the schoolrooms of today and just as much advance and reverence for literature in the student but it has taken strange

form, and when I hear in a country home or in the district schoo the nasal battery of a vulgar topical song of Broadway my gorge rises. Is it not enough that these cacklers infest the musi halls of the tenderloin? Why should they be preserved and sent broadcast to corrupt the youth of our backwoods? The corruption of the city spreads faster than does art and in the talking machine and moving picture are found mysterious powers for evil as well as glorious possibilities for instruction in literature, in art and in life. The trouble is that the vulgarian of commerce always beats us to it. In my day on the farm our only contact with the city, with the music hall, was through the clown at the circus in the minstrel act which followed the show. Today every farm village has its moving picture house sluicing in on the young people all the vulgarity, all the vapid humor of the vaudeville artists of upper Broadway. Perhaps some time we will realize the immense value of the moving picture in the district school — pictures that will aid the farm boy and girl to participate in some degree in the great scenes of the world.

The fundamental characteristics of all farm life as I know it is its isolation, its essential loneliness. True, this loneliness is more marked in the West and South, but almost all farm settlement is based on the sectional survey. The unit of settlement is the quarter section, a plot half a mile square on which each man builds irrespective of his name. Nothing of the community or village idea of the old world is permitted. Work which concerns the district is reluctantly contributed. Generous in helping one another, farmers are niggardly when it comes to helping public service, as the previous speaker pointed out. As a result, a very large number of the farmers still live a lonely, joyless life and their women go mad with endless work and changeless routine.

So deeply grounded is the government faith in this sectional survey that it has tried, vainly I am glad to say, to break up the Pueblo villages of Arizona and New Mexico and force those people to live in their sheet iron cabins on their little claims. What cruel nonsense it all is! What a waste of human effort!

What loneliness has been uselessly endured by the farmers' wives and daughters of the West! Perhaps it has made strong men and brave women, but it has certainly destroyed its thousands who had quite as good a life to live, and it has driven from many localities the last son and daughter of our native sky.

My summer home is in West Salem, Wisconsin. It is my native village. It is a superb farming country. I keep in close touch with farming. I see hay loaded by machinery, I see corn cut and piled and backed into the silo before its leaves are wilted. I know battens with concrete foundations, iron stanchions and running water; and across the street the small schoolhouse almost unchanged since pioneer days, almost forgotten by the educators of the state. Strange names are on the rolls; strange foreign faces appear in the windows; the teacher is a little Norwegian girl; the people are Plattdeutsch; Henry Karfinger has bought the McLean quarter; all over native families are dying out or breaking away; soon not one will be left to keep alive future patriotic tradition. Let us not deceive ourselves; the district school is the most important problem of our education, because with the coming in of those volunteers who know nothing of the traditions of Washington, Grant and Lincoln, we need not another immature little Norwegian or Plattdeutsch girl to teach them, we need men and women of sterling American character who will implant in their hearts a love of America and a knowledge of what America stands for.

VICE CHANCELLOR VANDER VEER: We shall now have the pleasure of listening to an address on "The School and the Farm of the Future" by Dean Beverly T. Galloway of the State College of Agriculture.

THE SCHOOL AND THE FARM OF THE FUTURE

BEVERLY T. GALLOWAY

Dean, New York State College of Agriculture, Cornell University

It is my purpose to discuss the subject assigned to me under three heads: first, the future farm, its place and its functions in the life of the nation; second, the forces that will make for the

greatest development of the farm; and third, the proper organization of these forces, to the end of securing a permanent agriculture and a sound, sane, satisfactory country life.

The Future Farm

American people and the United States as a nation are at work on a problem which, so far as I know, has never attracted a great amount of attention, but which has been quietly accepted as a matter of course without a full realization of its far-reaching nature.

The problem is, whether we, with all the advantages and opportunities that a great democracy is supposed to afford, *will* be able to develop and maintain a permanent agriculture without peasantizing the people who must look to the land for a living. None of the Old World countries have succeeded in doing this. Wherever is found a permanent agriculture and a successful agriculture, measured merely by the maintenance of soil fertility and high average crop yields, there is found a peasantized and labor-depressed people whose days are full of toil and whose minds have never been given opportunity for growth and expansion except in a most narrow way. I have sometimes been led to believe that much of the antipathy to farming is due to a subconscious fear of the heart-breaking toil and insufficient reward that come in its train. I hear you say, "But is there antipathy to farming?" Most certainly there is, and the best evidence of the fact is found in the worldwide movement to get into other occupations in which the reward is greater and in which men's physical, mental, and social needs are given opportunity for expression and development.

While we do not have the same systems here that have kept the Old World farmer in a species of bondage, we have others which are equally objectionable for they have brought about a kind of wage-slavery by means of which the tiller of the soil is almost as firmly bound to the merchant and the landlord as if he were a serf. There are more than a million farmers in this country today who must live and support their families on a labor

income of less than a hundred dollars a year, and through a system of crop liens very little of this income actually comes to the farmer as money. He is as firmly and as effectively a chattel slave as was his antebellum prototype, and, unlike his peasant brother of the Old World, he is not subject to a benevolent autocracy that guides his actions and sees to it that he does not deplete the soil and that if he is to live at all it must be as a constructive, not as a destructive, agent. So that, despite all that has been said, and will no doubt continue to be said for some time regarding the delights, the independence, the freedom, and the self-sufficiency of the farm, the people are turning from it, and will probably continue to turn from it until there is definite and positive assurance of a satisfactory reward.

It has come to be the fashion among some of our good friends to deplore these conditions and to speak and write of them as if they were a species of dissipation which could in time be overcome and corrected by preachments and sermons. All the facts at hand point otherwise. Our people are, consciously or unconsciously, following the mandates of economic laws, and they must be reached, not by appeals to sentiment and emotion, not by striving to give them a memorized stock of traditional knowledge, but by placing before them opportunities for broadening their minds and developing their reasoning powers through education in its broadest sense in terms of their real environment. Notwithstanding the fact that there has been a steady decrease in the percentage of our population engaged in agriculture, it is encouraging to note that the per capita production of our staple crops has been increasing. I believe it can be truly stated that this is primarily due to the advances which educational work has made throughout the country, broadening the minds of our people, giving them opportunity and knowledge as to the utilization of machinery, and making it practicable more and more to utilize horse power and other power instead of man power.

And now, with this more or less incomplete picture as to what the farm and the farmer are, let us attempt briefly to epitomize what appear to be the essentials of the future farm. Despite the

fact that in practically all other countries the intensity of t farming has increased with the density of population, we do n believe this need necessarily follow here. It would be unfo tunate for us as a nation if this were so, because thus far an i tensive agriculture has been practicable only where there is a oversupply of human labor. The bountiful crops from sma areas have been made possible only by the toil and sweat of th man who, while he is able to produce these results, must do so a the expense of the mental, and I might almost say moral, sid of his being. This is agricultural peasantry in its worst form and, while much may be said on the subject of making two blade of grass grow where only one grew before, we do not want t accomplish this by sacrificing the very things that make life worth living.

We are in the midst of a period of rapid economic changes, and these changes will have a profound effect on the future farm. With the shifting and changing in transportation methods, the development and perfection of storage and refrigeration, the introduction of the telephone, the telegraph, the trolley car, and the motor truck, the complicated methods of buying and selling, and all those economic developments and improvements, the farm is as profoundly influenced and affected as are the factory and the workshop. The farmer and the farmer's children must have time and opportunity for keeping in the front rank of all these improvements, and in order to do so he must use his head as well as his hands. This will mean that the farm of the future will so utilize modern labor-saving devices and modern methods that human labor will be reduced to a minimum, and the farmer and his children will have time, opportunity, and means of living a satisfactory, wholesome life. Undoubtedly the successful farm of the future must always require the labor of the owner's hands, but it need not be a type of labor that absorbs all the energy of the body. It will probably mean a farm of average size, rather than a very large farm or a very small one. There seems to be no question that with all our available land properly handled and skilfully managed as average-sized farms, we can produce

an abundance of food. We have not approximated our potential possibilities in this respect, and, despite the persistent warnings that have been uttered from time to time during the past one hundred years, there is no evidence that our crop yields on the whole are diminishing.

Summarized, then, the future farm will be one where staple crops are grown, where machines and labor-saving devices may be utilized, where the farmer and his children will find remunerative employment, where opportunities will be given for the very best physical, moral and mental development, and where all the tendencies will be toward the socialization of those engaged in the work. With a redirected agriculture based on the development of the farm as here described, we may look forward to a permanent husbandry freed from the blight of peasantry, standing squarely for its place in the affairs of the nation, but recognizing to the full its relations and responsibilities to other industries and occupations, and recognizing further that the fullest and best development of one can be attained only through the fullest and best development of all.

The Forces that Will Make for the Greatest Development of the Farm

When we come to a careful and critical study of recent efforts to discover the underlying causes of the people's concern in the matter of improving the farms and the farm life of the nation, we find that they resolve themselves largely into one of education. Our educational system is held to be primarily responsible for many of the difficulties confronting us, and, with this belief firmly entrenched in the minds of the people, education is looked to as the means of bringing relief and new light to those struggling in darkness. The demand, too, is for education that will teach the meaning of things and their relation to the present. So we would put the school as the paramount force that will make for the greatest development of the farm. There are other forces not strictly belonging to the school that are doing and will continue to do good service for the farm; but, while not strictly of

the school, they are educational forces, and they may become even more far-reaching than the school, for they are carrying their work directly into the homes and out to the farmers in many parts of the country. We shall speak, then, primarily of the school as a force in the development and maintenance of the future farm as we have pictured it.

We are coming to understand that much of our school work needs redirection. What is being said about introducing agriculture into our schools is with the idea, perhaps, that what we need is to make more farmers. I am not so much concerned with making more farmers as I am with making better ones. The rural schools at this time are certainly not making more farmers or better farmers, but their chief function seems to be to make more city dwellers.

In most respects our rural schools have stood still. They have moved neither backward nor forward. This arrested development is due, no doubt, to the broad and basic economic changes which have shifted the struggle for existence from the country to the city. The city today is more of a problem than the country, and such being the case it is natural that in the cities the greatest energy should be shown in the effort to provide relief. No doubt the rural people will gladly give aid to their schools as soon as they can be convinced that the schools will meet the needs of the open country. Heretofore the country school has been a thing apart from the country itself. Little effort has been made to have the school express the community's needs and serve as the center of community welfare and community interests. The school, therefore, must concern itself more and more with the needs of the people. But this will be slow work, for it is contrary to many existing traditions. We look forward to the time when the school will be more of a community center, and when the teacher, instead of being a shifting and uncertain quantity, will be in the nature of a community builder.

The mere introduction of " agriculture " into the school will not accomplish the ends desired. There must be something more than this. There must be a vitalization of all the work so that it

will be fully realized that the school is not for the preparation of life, but is life itself. It is gratifying to note that New York State has taken advanced steps to bring about changes in our rural schools that will result in a betterment of the conditions of rural life. Recent laws, such as the rural school supervision law, the law for the care of incapacitated teachers, the law for the extension of the school term, the law for the enlarged use of the school buildings for country gatherings, and the law for the introduction of agriculture into rural high schools, all are in the direction of making the rural school more and more an expression of the community's needs and the community's growth.

We are feeling a great need for properly trained teachers for the right conduct of the work in these redirected schools. We need a new type of normal school to train such teachers — a type that will teach, as we have already pointed out, through the meaning of things and their relation to life. Where could there be a better place for such schools than in the open country, where the environment can be made to play an important part in the educational work? A writer has well expressed this when he says that the mental conditions of the open country are just as essential to the normal development of the human mind as air, food, and exercise are to the development of the body. Nature is highly complex, and also exceedingly fine grained. It is only in contact with this multiplicity of fine-grained facts of nature that fine-grained perceptions are developed. Human culture when set apart from nature is only a hothouse plant, unable to maintain, justify, or enjoy its own existence.

Necessarily there must be teachers who can train teachers, and these teachers of teachers need to possess the vision and the broad grasp of all the social, economic, and other questions that are involved in the development of the future farm and a future permanent agriculture. This is work for the colleges of agriculture, and that it is vitally important work is evidenced by the demands for leadership in the field.

The Proper Organization of the Forces Making for a Permanent Agriculture

We have spoken of the future farm and the forces that will make for its greatest development. We have seen that in a broad sense these forces are educational. We are hearing a great deal now regarding the necessity for cooperation — cooperation in economic matters, cooperation in social matters. If it is vital that the people of the open country learn to work together in matters affecting their economic and social welfare, it is even more vital that those who are directing the forces in the field of education and redirection of rural affairs should also strive to bring about unity of purpose. Necessarily this process will be slow, for with the great variety of methods and ways of doing work in the different states it will be some time before anything like concerted action can be brought about.

Probably one of the greatest and most potential forces for bringing about and welding together the agencies that are to advance agriculture is to be found in the recent federal law known as the Smith-Lever act. This measure, unlike preceding laws affecting agriculture, brings in for the first time, and develops as a dominant factor, the idea of cooperative effort. It is known as an "Act to provide for cooperative extension work in agriculture and home economics." There is another very essential and important feature in this act which has not been fully grasped by the people. It is one of the first laws enacted by the Federal Congress that will bring home to the people in the respective states a direct feeling of financial responsibility in the conduct of the work of the government. The principle that the Federal Government will join with the states to help those states whose people are ready to help themselves in a financial way is unique in federal legislation. While this measure is primarily intended to carry on extension work and to carry knowledge to nonresidents in schools and colleges, it must necessarily have a far-reaching influence on the direct educational activities of all those institutions aiding agriculture. It will reach out through the agricultural colleges into elementary and secondary schools, and, if properly handled

and properly directed, may be the means of centering our ideas on the value and necessity of unity of effort in educational affairs.

I have no fear that this measure is likely to develop or tend toward a centralized authority or centralized direction of educational work. I think it may be truly said that the tendency of the Government's affairs in matters of business is toward centralization, but in matters of education it is the other way. I should look to the Federal Government to take the lead in broad matters of organization affecting the welfare of the rural people. The Government could nationalize the work and could federate the agencies without in any way interfering with the autonomy of existing institutions. We are not so much in need of further discussion of the subject as we are of taking up specific projects which will have for their object the unification of work looking toward the improvement of our schools and the betterment of rural life. In a less general way, the state will have its function in this federation of effort. Here again the essential principles of a democratic form of government must be maintained. The agencies engaged in rural education may be tied together by friendly and cordial cooperation, and still be free to do their work, for the field is large and we have as yet but just entered it.

I do not know that I could more fittingly close these remarks than by quoting a short paragraph from the report of the Country Life Commission — a report that has not had the attention it deserves. The report says:

> The great recent progress made in city life is not a full measure of our civilization; for our civilization rests at bottom on the wholesomeness, the attractiveness, and the completeness, as well as the prosperity, of life in the country. The men and women on the farms stand for what is fundamentally best and most needed in our American life. Upon the development of country life rests ultimately our ability, by methods of farming requiring the highest intelligence, to continue to feed and clothe the hungry nations; to supply the city with fresh blood, clean bodies, and clear brains that can endure the terrific strain of modern life; we need the development of men in the open country, who will be in the future, as in the past, the stay and strength of the nation in time of war, if by any chance this time should come, and its guiding and controlling spirit in time of peace.

FIFTH SESSION

October 22, 1915, 8.15 p. m.

The Honorable Elihu Root, the special guest of the University

VICE CHANCELLOR VANDER VEER: There are many things that I would like to say to Mr Root, but there are others here who can say them much better than I. Regent Moot, who was to have presided tonight, has been called away and our good president of the University, together with Regent Nottingham, has been delegated to conduct the exercises of the evening.

PRESIDENT FINLEY: In the earlier sessions of this Convocation we have been discussing educational conditions and methods looking to the development of better men and women for tomorrow, but this great Convocation has its culmination in the recognition of a man who was born in this State, who was educated in this State, by teachers long gone, who has taught school in this State, and who has represented this State in the highest service to which it may appoint any of its citizens. He has carried the influence of the State beyond its borders, and notably to that once other half of this continent which is now separated from us by the Panama canal.

That newly made continent will be represented by the only remaining member of the diplomatic corps — and that is not his greatest distinction — who was there when Mr Root was Secretary of State, save only the Ambassador from France, a man who has been of signal service in bringing North and South America into a closer relationship: His Excellency, Señor Don Ignacio Calderon, Envoy Extraordinary and Minister Plenipotentiary from Bolivia.

ELIHU ROOT AND THE AMERICAN REPUBLICS

SEÑOR DON IGNACIO CALDERON

Envoy Extraordinary and Minister Plenipotentiary from Bolivia

Seldom have I been asked to speak on a subject that is more interesting and more near to my heart than the one upon which I am going to make a few remarks, and that is the relationship between the two great sections of this country and the Honorable Elihu Root's part as Secretary of State.

When Mr Root took possession of that high post, for reasons that I need not discuss now, there was a very great feeling of mistrust as to the policies of this country in regard to the other republics. Mr Root understood at once the necessity of dissipating such a groundless fear and he started for South America. In a series of speeches, notable for the sentiments he expressed in a clear and eloquent manner, he completely changed the disposition of the peoples of the south. Of him could be said, without the slightest exaggeration, he went, he saw and he conquered.

Mr Root's visit to the southern part of this continent marks a real epoch in the development of the principles of Pan-Americanism. He came back and reported to his countrymen the growth of a deeper union of the nationalities whose ideals were equally high and the same as those on which is based the power and the freedom of this nation. It was my good fortune to be with him in Kansas City, at the Trans-Mississippi Congress of 1906, when Mr Root made his first speech giving an account of his trip. Then we went to St Louis and to Cincinnati, and everywhere he was received most enthusiastically.

Not satisfied with having reestablished harmony of feelings between the north and the south of the continent, he set himself to work to erect a monument, to be a worthy monument of the principles of Pan-Americanism, and by his influence and his exertions he succeeded in building a palace, notable for the beauty and the perfection of its lines and its unique architectural features,

which is an ornament to the capital of the nation and a worthy home for the fraternity of America.

Mr Root was instrumental in having all the republics of this country invited to the second Hague Conference. Their appearance for the first time in such an assembly, he observed, was a recognition of the equal sovereignties of the various states and, at the same time, a final acceptance of the declaration that this continent was not to be deemed subject in any part to colonization. It was through Mr Root's efforts that the delegates in that conference passed one of the most important resolutions which referred to the prohibition of the use of force for the collection of pecuniary claims before submitting them to arbitration.

But more important still is the doctrine of self-preservation against the possible intruding in this country of some European powers capable of invading its peace and progress.

The American principle is the principle of cooperation, of unity of purpose, of unity of interest, and the peace of this continent. While in Europe they still consider crowned heads as superior to the mass of the people, yet in America we have crowned the people themselves and recognize no superior authority to law and justice. It seems to me it is not enough appreciated — that wonderful influence of democratic principles in the proper development of a conception of the principles regulating the relations of the countries of the world.

Democracy has for its only aim the welfare and happiness of mankind, recognizes no higher authority than the laws established by the people themselves, and has as a basis for its international relation right and justice. No country is bigger, richer or stronger than the United States. But its progress is not material only. The public conscience grows also apace and becomes every day more and more aware of its duties and obligations to the rest of the world. Public opinion gains in more enlightened and humane tendencies. The acceptance of the democratic principles of the brotherhood of men forms the basis of its policies and its glorious flag waves everywhere as a proud emblem of liberty and peace.

President Wilson's calling some of the American diplomats

to consult in a matter exclusively of American interest is one of the proofs of the growth of the Pan-American principle and the community of our interests. That friendly action, more than anything else, has created a feeling of confidence and good will among the republics of the south. But that notion of the "A. B. C." powers, invented here by some writer, is absolutely annulled and condemned among the nations of the south as apt to bring in this continent the bad European policies by which certain nations have the privilege of lording over the smaller ones. Such an assumption is concededly un-American and undemocratic. It would be the same as if somebody, by alphabetic arrangement, would wish in this country to establish a difference of rank and power between the forty-eight states that constitute the nation. It is the same with the South American republics. No one is higher than the other in rank or power.

Among many notable statesmen that Mr Root met in the south it would be accepted as the platform of Pan-Americanism when he said: "We wish for no victories but those of peace; for no territory except our own. . . . We wish . . . not to pull down others and profit by their ruin, but to help all friends to a common prosperity and a common growth, that we may all become greater and stronger together."

Many people grow impatient because they see that there are some of the Latin countries still in a state of disorder and would be willing to start an armed intervention with which they would only produce a far more disastrous result than the existing evils. On that conception Mr Root also has expressed some thoughts that it is worth while not to forget. He said that self-government is not a natural gift to a man but is a thing to be learned by practice; and it also means an expression of character in the thousands of men that have to exercise the sovereignty. From the earliest times that the Pilgrims reached the New World seeking their freedom and the right to worship God as their consciences dictated them, this nation has grown in the utmost fear of law and order. The Spanish colonists knew nothing about law and order. They lived three hundred years under the most tyrannical

and despotic government, and still a majority of the Latin republics have now orderly governments and in a short time I have no doubt they will all come to the same path.

If we read the history of the world, without going very far back, taking only the last half of the nineteenth century, and up to today, what do we see? While in the whole of this continent there have been only three international wars, Europe has been drenched in blood in a succession of wars, besides innumerable revolutions that have been started in almost every great nation. Why should we be impatient because there are still some countries in America that have not come to the orderly state? This situation in Europe today is a serious one. We ought to come closer together, without neglecting our strength, in order that every republic may be ready to sustain the rights and sovereignty of itself and the rights and sovereignty of the other nations.

Ladies and Gentlemen, it is for me a great honor and a great pleasure, as the only remaining member of the American diplomatic body at Washington when Mr Root was Secretary of State, to express here publicly my sincere affection and respect for him, and to assure him that every public man in South America has the same feeling. Mr Root's public or international service was a great instance of a duty well-fulfilled and earnestly fulfilled and places him in the forefront of the greatest statesmen of America. His life leaves behind it a luminous trail like sunset in a beautiful, peaceful autumn evening that fills the sky with the glow of light and beautiful tints, awakening the spirit to a glorious promise of immortality.

PRESIDENT FINLEY: Your Excellency, I suppose that in degrees of latitude Bolivia is just as far away as it was half an hour ago; but in all other respects Bolivia and the other states of South America are very much nearer to Albany than they ever have been before in the history of the world, and we shall allow you, Your Excellency, to share that credit with Mr Root.

Now I have the honor to introduce one who will speak on Mr Root's services to the nation, one who is the greatest authority on international law, one who, I suppose — if I may say it beyond

his hearing — knows more international secrets than anyone else in this country; some time Assistant Secretary of State and later Counselor of State and for a time Acting Secretary of State — the Honorable John Bassett Moore.

ELIHU ROOT'S SERVICES TO THE NATION

JOHN BASSETT MOORE

I come here neither to bury Caesar nor to praise him. Not only is the subject of the evening's discourse still with us, but he has given, during the past six months, manifestations of an energy and a continuing capacity for work which youth might envy. Indeed, may we not remind him that, if he should decide to imitate the example of Cato, he has yet ten years to wait before he can be re-entered as a freshman in the study of Greek? The time for a final reckoning of his achievements has not arrived, for we are justified in assuming that the sum total is still unattainable. On the other hand, to essay to recount his services in terms of eulogy would tend only to obscure them, just as the strong, bold outlines of a massive structure are sometimes marred by efforts at ornamentation.

Of Mr Root's record as United States district attorney at New York, from 1883 to 1885, I shall not undertake to speak, but shall proceed at once to the consideration of his career after his entrance into the public service at Washington.

In the summer of 1899 a vacancy occurred in the office of Secretary of War, an office which had, as the result of the war with Spain, the consequent annexations of territory, the occupation of Cuba and the insurrection in the Philippines, become charged with duties unprecedentedly varied, complex and onerous. President McKinley caused it to be known that he desired the best man that could be found for the position. Members of both political parties united in designating Elihu Root as the person most likely to meet the necessities of the situation; and on August 1, 1899, he became the head of the War Department.

The new incumbent of that important post was too clear-sighted

to cherish any illusions as to the seriousness of the task to which he had set his hand. Although our history had thoroughly discredited Jefferson's affirmation that peace was our passion, it had as conclusively shown that unpreparedness was our ruling predilection, and that popularity could scarcely be gained by running counter to the popular supposition, so signally confirmed by our brief conflict with Spain, that untrained levies, provided they were American, were not only invincible but were more than a match for any foreign force that could be sent against them. Mr Root, however, perceived an opening through which far-sighted statesmanship might advance to the achievement of enduring reforms. Under the law as it then stood, the volunteer force which had lately enlisted in the national service was to be abandoned before July 1, 1901, and the regular force restored to its peace basis of 26,610. No matter how speedily the insurrection in the Philippines might be subdued, the existing conditions rendered necessary an increase of the regular army. If content to follow what had been the previous practice, Mr Root might have dealt with this question as an isolated problem, but he preferred to employ it as the occasion for a general survey of the nation's predicament and needs, and the presentation of a comprehensive plan for the improvement of the organization of the army.

Such a plan he embodied in his annual report for 1899. This document, which appeared only four months after his induction into office, may be regarded as epoch-making. Setting out with two fundamental thoughts, (1) that the real object of maintaining an army is to provide for war, and (2) that the regular army in the United States probably would never be by itself sufficient to carry on a war, he proceeded to detail the requisites of adequate preparation, embracing the study of plans of action, implements and methods of tactical organizations and the establishment of depots, camps, fortifications and lines of communications; the preparation of materials of war; the proper selection of officers of the army; and the exercise and training of officers and men in large bodies, under conditions approaching as nearly as possible those to be anticipated in war.

For the accomplishment of these objects he recommended the founding of an army war college, the creation of a general staff, an improved system of appointments, and of promotions, and the establishment of such relations between regulars and volunteers that the combined force should constitute a homogeneous body. These proposals were set forth in ample detail, and were renewed in his report for 1900.

Gradually, under his skilful guidance and powerful urgency, his recommendations one by one bore fruit. An appropriation was obtained for the War College. By the act of February 2, 1901, provision was made for the reorganization of the army. Minimum and maximum numbers of enlisted men were established for the different organizations, infantry, cavalry, and artillery, so that the total number might be varied by the President according to the exigencies of the time from a minimum of 59,131 to a maximum of 100,000, without any change of commissioned officers or in the number of organizations. Various orders were issued for the purpose of carrying out the work of reorganization.

On November 27, 1901, the day on which his annual report for 1901 was signed, Mr Root issued a memorandum for a general order on the subject of the instruction of officers. This memorandum outlined a complete system of instruction, including the creation of general and special schools for officers, and, above all, the establishment of the war college, which, besides exercising a general supervision over all the other schools, was to perform many of the duties of a general staff.

On January 21, 1903, a bill for the reorganization of the militia became a law. This bill, drawn on the lines laid down by Mr Root, provided that the organization, armament and discipline of the organized militia, which embraces the national guard organizations, should be the same as that prescribed for the regular army; that it should have the same arms, ammunition and supplies; that it should be inspected by regular army officers and take part in joint maneuvers with the regular army. It also provided for the detail of officers of the regular army to give instruction

and information at state encampments, and introduced examinations for the purpose of determining the fitness of members of the organized militia for the command of volunteer forces.

Less than a month later, on February 14, 1903, an act, also drawn precisely upon the lines laid down by the Secretary of War, was passed for the establishment of a general staff. It is the function of this corps, which is composed of officers detailed from the army at large, to prepare plans for the national defense and for the mobilization of the military forces in time of war; to investigate and report upon all questions affecting the efficiency of the army and its state of preparation for military operations; to render professional aid and assistance to the Secretary of War and to general officers and other superior commanders, and to act as their agents in informing and coordinating the action of all the different officers who are subject to the supervision of the chief of staff; and to perform such other military duties not otherwise assigned by law as may be prescribed by the President.

The provisions of the general staff act were carried out by appropriate orders and regulations; and, as the creation of the general staff relieved the War College board of many of the duties originally assigned to it, new regulations were made for the War College.

The four capital measures here briefly described — the reorganization of the army, the reorganization of the militia, the establishment of the War College, and the creation of the General Staff — constitute the coherent parts of a harmonious plan, fundamental in character. The army became a living organism; and for the first time in its history the United States may be said to have possessed the foundations of an efficient military system, wisely and sagaciously laid. Such an achievement would alone have sufficed to win for its author lasting fame.

But the thoughts of the Secretary of War were by no means wholly occupied with plans for military reform. The administration of distant countries and peoples was committed to his department. In his celebrated annual report for 1899, when discussing the government of Porto Rico, he declared it to be "our

unquestioned duty to make the interests of the people over whom we assert sovereignty the first and controlling consideration in all legislation and administration which concerns them." Perhaps this proposition will in the abstract command our instant intellectual assent, but it has, as a practical rule, been by colonizing nations more honored in the breach than in the observance. Mr Root steadfastly endeavored to enforce it; and it was his good fortune not only to preside over the substitution of civil for military government in the Philippines, but also to issue to General Wood, the successful administrator of the government of Cuba, the order for the evacuation of the island in conformity with the pledges we had publicly made.

When Mr Root, on February 1, 1904, retired from the post of Secretary of War, he had reason to feel justified in returning to the practice of the profession to which his life had been chiefly devoted; for he had completed in the War Department a rounded service, comparable in its symmetry and its demonstration of organizing ability with that which another great citizen of the State of New York, Alexander Hamilton, had performed in the Treasury. But he was soon called to another sphere of action.

On July 1, 1905, Mr Root became Secretary of State in the cabinet of President Roosevelt. His predecessor, John Hay, had attained great eminence, and he was not likely to gain reputation by easy contrasts; but he was not unfamiliar with foreign affairs, and, besides having participated in the discussion of international problems in cabinet, had, while Secretary of War, acted as a member of the tribunal by which the Alaskan boundary was determined.

On assuming the Secretaryship of State, Mr Root at once threw himself with his accustomed vigor and thoroughness into the work of mastering the numerous and complicated questions with which he was called upon to deal. The previous speaker this evening, Señor Calderon, the distinguished minister from Bolivia, has spoken of Mr Root's tour of South America. This tour marks an epoch in the relations between the United States and the other independent countries of the western hemisphere; but, in view of

what has already been said, I will not dwell upon it. I will venture only to mention two thoughts which it suggests. The first is that the United States is primarily an American power, and that, so far as its concerns are political, they relate to the American continent rather than to Europe or to Asia. The second thought is that the Monroe Doctrine, if properly interpreted, instead of being subversive of the independence of American states, should be regarded as but the guaranty of such independence. This view was enunciated by Mr Root in his speech before the third International American Conference at Rio de Janeiro, with a lucidity, eloquence and force that thrilled our sister republics in this hemisphere; and the speech has not ceased to be remembered by them. On that occasion, he said:

> "We wish for no victories but those of peace; for no territory except our own; for no sovereignty except the sovereignty over ourselves. We deem the independence and equal rights of the smallest and weakest member of the family of nations entitled to as much respect as those of the greatest empire, and we deem the observance of that respect the chief guaranty of the weak against the oppression of the strong. We neither claim nor desire any rights, or privileges, or powers that we do not freely concede to every American republic. We wish to increase our prosperity, to expand our trade, to grow in wealth, in wisdom, and in spirit, but our conception of the true way to accomplish this is not to pull down others and profit by their ruin, but to help all friends to a common prosperity and a common growth, that we may all become greater and stronger together.
>
> "Within a few months, for the first time, the recognized possessors of every foot of soil upon the American continents can be and I hope will be represented with the acknowledged rights of equal sovereign states in the great World Congress at The Hague. This will be the world's formal and final acceptance of the declaration that no part of the American continents is to be deemed subject to colonization. Let us

pledge ourselves to aid each other in the full performance of the duty to humanity which that accepted declaration implies; so that in time the weakest and most unfortunate of our republics may come to march with equal step by the side of the stronger and more fortunate. Let us help each other to show that for all the races of men the liberty for which we have fought and labored is the twin sister of justice and peace. Let us unite in creating and maintaining and making effective an all-American public opinion, whose power shall influence international conduct and prevent international wrong, and narrow the causes of war, and forever preserve our free lands from the burden of such armaments as are massed behind the frontiers of Europe, and bring us ever nearer to the perfection of ordered liberty. So shall come security and prosperity, and production and trade, wealth, learning, the arts, and happiness for us all."

The sentiments of justice and good will which ring in these eloquent utterances permeated Mr Root's entire work as Secretary of State. In the delicate and important negotiations with Japan, which he successfully conducted, he did not hesitate to avow his belief in the pacific desires and intentions of that great empire of the Far East. Profoundly understanding that the surest foundation of the world's peace is mutual respect, he sought to cultivate a spirit of reciprocal confidence. He tried not merely to allay irritation but to remove its causes. Above all, he endeavored, through arbitration and other amicable methods, to establish a reign of law among nations. With the same end in view, he staunchly supported the work of The Hague conferences.

Another trait by which Mr Root's service in the Department of State is characterized is its organizing tendency. Just as in the War Department he had sought to substitute method and system for occasional measures, so in the Department of State he endeavored to lay the foundations on which future generations might build. This is particularly shown in his negotiations with our neighbor to the north, the Dominion of Canada. Within the

space of less than a year, in 1908 and 1909, he concluded treaties for the more complete definition and demarcation of the international boundary; for the adoption of uniform and effective measures for the protection, preservation and propagation of food fishes in the waters contiguous to the two countries; for the conveyance through the one country of persons in lawful custody for trial or punishment in the other; for reciprocal rights in wrecking and salvage in waters contiguous to the boundary; and for the regulation of the use of boundary waters in such manner as to preserve their navigability while promoting industrial interests. The importance to the adjacent populations of the treaties relating to food fishes and the use of boundary waters it would be difficult to overestimate; but I am sorry to say that, by reason of the failure of the United States to adopt appropriate legislation, the convention for the preservation of food fishes has not yet been carried into effect, so that their destruction still proceeds at such a pace that even many of the destroyers have become alarmed for the future of their occupation. Mr Root's last act as Secretary of State was the signing on January 27, 1909, of the treaty for the submission to The Hague Court of the century-old controversy between the United States and Great Britain as to the north Atlantic fisheries; and with peculiar appropriateness he was sent as chief counsel to conduct that great litigation on the part of the United States. The ability and success with which he discharged this duty are still within the public memory.

On Mr Root's services in the Senate it is unnecessary on this occasion to dwell. So far as they have related to international questions, he has stood for the same principles and methods that he employed as Secretary of State; and even where they have related to questions on which men divide as members of different parties, it is universally acknowledged that his arguments have been worthy of his reputation as a statesman, and have potently influenced the form and course of legislation.

The name of the guest of the evening has often been mentioned in connection with what is sometimes called a higher place

than any he has as yet occupied. I deliberately refrain from saying "higher honors," because I conceive that honor consists not so much in the position one holds as in the manner in which he performs its duties. But, this much I desire to say: After a careful survey of Mr Root's services to the nation, I am unable to detect in the record a single act or utterance suggestive of what is popularly termed a "bid" for any office. No trace is found there of rhetorical jugglery, nor of effort to steal away to the skies in a cloud of dubious phrases. On the contrary, order and lucidity mark every utterance, while intelligent purpose characterizes every act. The office is lost sight of in the man, and honor follows achievement. Of all titles to distinction, this is the highest and best.

PRESIDENT FINLEY: We are certainly very grateful to Professor Moore for bringing all these things to our memory, though he has told us no secrets. My only complaint is that he has told us so many things that we shall not be able to remember all of them, and I am wondering whether Mr Root himself could pass a satisfactory examination on them.

Before I call upon the next speaker, I wish to call your attention to the presence of one who might be called the international bridge or the intercontinental bridge between North and South America, the Honorable John Barrett, who has paused in his flight across North America — he is going to speak to ten thousand teachers in Ohio tomorrow and will carry our greetings to them. We are most grateful for his presence here tonight.

And now I have to introduce one — I do not know whether to introduce him as a former mayor, as a former university president, as a great arbitrator (and he is nearest to me in that capacity) — or as a member of the Constitutional Convention. He is to speak for this State and I identify him as the only living man at this moment — before the evening is over there will be two — who bears the degree of doctor of laws from this University: Mr Seth Low.

ELIHU ROOT, THE STATESMAN

SETH LOW

The distinguished speakers who have preceded me have enabled you to see some of the great achievements of the guest of the evening as one sees the summit and the sides of a mountain clearly defined against a sunset sky, where everything stands out so clearly to the eye. It is my privilege to speak of Mr Root in relation to his services to his native State, and I hope, therefore, that neither he nor you will be disturbed if I try to present a little more intimate picture of the man, while perhaps not emphasizing quite so much in detail what he has done.

It is always a pleasure to take part in doing honor to one who has rendered distinguished public service, and certainly there is no living son of the State of New York better entitled to such recognition than the Honorable Elihu Root. From the day when he accepted his appointment to the office of Secretary of War in 1899 until the present hour he has been reflecting credit upon the State of New York, either in the service of the United States or in the service of the State itself. Even before that, as the chairman of the judiciary committee of the State Constitutional Convention of 1894, and as such the floor leader of the majority, he had rendered conspicuous and honorable service to this Commonwealth; but this service was an isolated service. His continuous devotion to the service of the public began five years later.

You have already heard this evening from most competent authorities of the fine impression he made in South America when, as Secretary of State, he visited many of the South American republics, and also of his conspicuous services to the Nation as Secretary of War and as Secretary of State. It remains for me to speak more particularly of his services in the United States Senate, as Senator from the State of New York, and in the State Constitutional Conventions of 1894 and 1915. I ask you in passing to reflect upon the wide range of ability which these

different employments suggest. The office of Secretary of War calls chiefly for executive ability, though it is true that during Mr Root's incumbency of that office his gifts as a constitutional lawyer were called into play in connection with the organization of government in the Philippine islands after the treaty with Spain, and of the organization of the Canal Zone with reference to the construction of the Panama canal after the treaty with Panama. The office of Secretary of State, on the other hand, makes comparatively small demand on executive ability, but the very greatest demands upon a man's knowledge of international law and his capacity for sound thinking and tactful expression. The Senate of the United States is distinctively a legislative body, and a body related in the most vital way to the internal and external relations of the United States. The Constitutional Conventions again made demands for constructive statesmanship of a character even more fundamental than that required for participation in the making of laws. This variety of gift Mr Root has displayed in one position after another with increasing brilliancy and increasing force. I can think of no one among our contemporaries who illustrates so strikingly the cumulative power that a man acquires through the successful discharge of important duties through a long period of years.

Mr Root was always a good speaker, but did not always strike, twenty years ago, in his public utterances the philosophical note which of late years has marked every one of his important speeches. In the Senate of the United States he was listened to not only by the Senators present but by the American people from one coast to the other; for it was well understood that when he spoke something would be said of which no one who wished to understand the question to which he addressed himself, could afford to be ignorant. The law creating the federal reserve banking system is one that does much credit to the present federal administration; but it is well known that it was very greatly improved by reason of the criticisms made upon it, as it then stood, by Mr Root in the course of the Senate debates. This is only one of many instances, while he was a member of the United States Senate,

in which his sagacity and influence were of great service to the American people.

In Lincoln's Constitutional History of New York there is this tribute to the work of Mr Root in the Constitutional Convention of 1894. Lincoln says:

> " In no part of the work of the Convention did Mr Root more clearly demonstrate his capacity and fitness for leadership than by the patience and discrimination with which he received and disposed of the attacks and criticisms upon the judiciary article — sometimes requesting a little delay for deliberation, and afterwards frankly conceding the propriety of a suggested amendment as a real improvement; sometimes accepting a suggestion immediately on its presentation, and again opposing with force and earnestness amendments which he believed would destroy or seriously impair the integrity of the scheme as presented by the committee; always manifesting a sincere desire to produce the best results from whatever source suggested, and without any exhibition of a narrow tenacity of purpose to adhere at all hazards to the policy recommended by the committee, as if, because the committee had deliberated long and patiently on all the judicial problems presented to it, the result must therefore be right, and could not be a subject of legitimate criticism."

The spirit of this comment would apply equally well to Mr Root's services as president of the Constitutional Convention of 1915. In organizing the committees of the convention Mr Root took pains to place the minority members of the convention as far as practicable on important committees, so that they might enjoy the fullest opportunity to shape the proceedings of the convention. The example set by Mr Root was so far contagious that, except upon the question of apportionment which is essentially a political question, there was a complete absence of partisanship both in the discussions of committees and in the discussions on the floor of the convention. Every major proposition

other than apportionment was carried by a majority vote of the Democratic members of the convention as well as of the Republican members of the convention. Mr Root held himself always accessible to every member of the convention for purposes of conference, and he aided by his presence and counsel more than one of the most important committees. On several of the most important propositions which came before the convention he took the floor, and by his wisdom and his great familiarity with affairs he steadied and guided the action of the convention; but his influence never surpassed the legitimate influence of a true leader. He did not command, and he did not dominate in any offensive sense of the word. He simply offered a constructive leadership which the majority of the convention followed willingly because they were convinced that it represented the public interest.

In his personal relationship with the members of the convention Mr Root won everybody. Those who had before known him only at a distance were surprised to find how genial he was, and how great a fund he has of merry humor which found an opportunity to display itself both in personal conferences and in the more formal meetings of the convention. When occasion demanded, however, it was clearly seen that good nature did not deteriorate into weakness. It was sometimes remarked that the president kept a very close hand upon the finances of the convention. The value to the people of this willingness to be criticized for seeming to take a small view as to outlays is evident now, however, when it is seen that the convention saved out of its appropriation approximately $45,000. Its actual cost to the State was more than $100,000 less than the convention of 1894. This result was very largely due to the fact that Mr Root's experience in the convention of 1894 made clear to him how a saving could be made and how it must be made.

This is not the occasion for a discussion of the merits of the revised Constitution prepared by the convention of 1915; but this, at least, I may say, that the Constitution as revised embodies the faithful labor, the painstaking care, and the great experience of many men who gave to the convention most or all of their

time for a period of five months under the leadership of a president whose competency for that particular piece of work is unsurpassed. I think Mr Root is entitled to feel that his services as president of the Constitutional Convention of 1915 constitute the culminating service of his life to his native State. All the activities of his earlier years went into his equipment for this duty, and he gave of himself and of all that he had to the convention lavishly and without a thought of the demands that it made upon his own strength. As one who had the honor of being associated with him in this work I would like to make it a matter of record that, in my judgment, he played there, in a masterly fashion, the noble part of a good citizen, and such a part as only a great citizen could play.

PRESIDENT FINLEY: I think that you must all now be prepared to do what the Regents did unanimously at their meeting yesterday, namely, vote to Mr Root the degree of doctor of laws, for which he will now be presented by Regent Nottingham of the Board of Regents.

REGENT NOTTINGHAM: *Mr President, Mr Root:* The University of the State of New York, during its history of more than a century, has been sparing in the bestowal of honorary degrees, having granted none during the last twenty-two years, and the degree to be conferred upon our honored guest this evening being but the twentieth of its kind granted over a period exceeding one hundred and twenty years. The first to be placed upon this honor roll was Robert R. Livingston, who took a leading part in framing our first Constitution and in the organization of the State government, and received this degree in 1792; following him are William L. Marcy, Alexander H. Stevens, Mark Hopkins, Peter Cooper, Seth Low and others no less illustrious, names that lend a profound significance to the title.

You have heard recounted in terms of just praise the service, achievement and renown of Senator Root; these are well known and gratefully remembered by the American people; they are

already the property of the State and Nation. Our words can not add to the value of the possession.

It is rather our thought at this time to honor and consecrate the purpose which inspired that service and achievement, and beautifies that fame. In this view the true conception of the granting of this degree is, that the giver and the recipient of the gift are one in ruling motive and life-governing principle. The University, as the head of the educational system and forces of the State, is devoted to the work of unifying and upbuilding in material strength, intellectual power and moral purpose the people of this Commonwealth. Thus also the great ability and abounding energy of Senator Root have been, and are still being, freely given to constructive statesmanship, to the labors that tend to promote the greatness and secure the welfare of the State and Nation, and to place civilization and liberty here upon a sure and lasting foundation.

In the cordial sympathy, therefore, of a common purpose, and in grateful recognition of distinguished service, I present to you, Mr President, Mr Elihu Root, as a candidate for the degree of doctor of laws.

PRESIDENT FINLEY: Mr Root, I represent not only all the Regents of the University, but, through them, the thousands of schools and educational institutions having membership in this University, and with them the great invisible company of the past whose spirits have striven for this great Commonwealth, and whose bodies are now of its dust, from Alexander Hamilton, James Duane, George Clinton and John Jay, who had a part in laying the foundations of this State and of this University, even to him who has gone from the living since the meeting only a month ago at which he made the motion to confer this degree upon you — the Honorable Andrew J. Shipman. Of varying creeds in politics and religion, of dissonant traditions and purposes, they unite in acclaiming the courage, the clarity of vision, the nobility of expression, the genius for administration, the unwearying, single-minded devotion to public good, which have given to this

State, and, through this State, to the Nation, through the Nation to the Western Continent, and through the New World to the Old, one whose recognition gives assurance that in the large freedom of a democracy the many follow in high undertakings those who are fittest to lead.

In conferring the degree for the State by the authority of the Regents, I follow the language which was used in the first bestowal of this degree in 1792:

"Since honor is the reward of merit, and for that reason it is customary in all schools of learning for those who surpass all others in character, talent and their knowledge of the liberal arts, to be endowed with the greatest praise and the highest honors, we, therefore, the Regents of The University of the State of New York, by the power delegated to us by the State, by these presents, desire to bear witness that this honorable and learned man

ELIHU ROOT

has been exalted to the rank of doctor of laws; and that to him have been granted all the rights and privileges that are wont to be conferred either here or elsewhere upon those raised to the high honor of the doctorate.

"That this act may have more authority, we have had these letters protected by our common seal this twenty-second day of October, in the year of our Lord one thousand nine hundred and fifteen."

ELIHU ROOT: What can I say, except that I am deeply sensible of the great honor conferred upon me in the bestowal of this rare degree by the Regents of the University, that I am most grateful and affected by the too partial friendship which has been exhibited in the recountal of my poor services, and that I shall try, so far as in me lies, to do no dishonor to this great institution?

You are the guardians of the true treasure. It is entrusted to you to see to it that the spirit of those simpler times when the genius of Hamilton outlined the scheme of education, the head of which was to be The University of the State of New York,

is not lost. It is due to you, to this great and ancient institution, that the succeeding generations of the children of the State have become the members of a great free commonwealth. It is not so much what they learn, it is not so much what they know, as what they are. Do they love liberty, love it so much that they will accord it to others as well as claim it for themselves? Are they willing to do justice for liberty's sake? Do they love their country and not merely say they love it? Do they rejoice in the prosperity of all Americans? Do they sorrow in the disaster of all Americans? Does the love of liberty and justice in their expanding natures transcend the desire for wealth and station and ease and fame?

It is for you to answer the question, and upon the answer rests the perpetuity of our free institutions, the life of our country, for from across the Atlantic, among the multitude of lessons that crowd in upon us, clearest of all is the lesson that nations live or die according to the character of their people. Wealth, arms, munitions, discipline, armies, navies, are all splendid services, but the character of the people, the character into which the children are growing, determines the life or death of the nation. And this, the supreme treasure of our country, in our beloved State is entrusted to you.

And if I may hope that this degree is evidence of your belief that in some fair measure I, too, possess that liberal and free and just spirit into which you are training the children of our State, I shall prize it indeed above all other possessions, for that alone is worth the having. All these little things that we do go down the stream and are forgotten, but the building into the structure of the world's freedom, the structure of liberty and order, under justice, of their life, though it be forgotten, is worth the living for.

I thank you for numbering me among the pupils of your instruction and the fellows of your spirit.

PRESIDENT FINLEY: At the close of these exercises the Regents will be glad to receive you in the library or in the rotunda which you may reach by the elevators yonder or at the rear.

The Fifty-first Convocation will be closed with the benediction by the Right Reverend Thomas Francis Cusack, who has, to our great joy, come to us in Albany as the Bishop of the Diocese of Albany.

BISHOP CUSACK: Almighty and Eternal God, true fountain of light and source of all knowledge, bless, we beseech Thee, those who labor to enkindle the fires of learning. Enlighten their understanding and remove all darkness of error and ignorance. Make eloquent their tongues and pour upon their lips the grace of Thy blessing, that what they teach in truth may have the power to convince and persuade. Give to those who sit at their feet a diligent and obedient spirit, that what they learn and hear may redound to Thy glory and to their own good and to the peace and prosperity of the State. And may the blessing of God, the Father, and the Son and the Holy Ghost descend upon you all and remain with you forever. Amen.